

# THE WOMEN'S INTERNATIONAL QUARTERLY.

JANUARY, 1914.

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**PURPOSE:**—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

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## Editorial.

### THE CONTRIBUTORS TO THIS NUMBER OF THE QUARTERLY.

IN this issue we are indebted to a number of very busy workers in various parts of the world for contributions, and would sincerely thank them for their willing co-operation. MISS A. CAROLINE MACDONALD, who offers an answer to the question, "Does Japan Need the Social Message?" is one of the National Secretaries of the Young Women's Christian Association in Japan, and a member of several other important Committees, including that devoted to the promotion of a Christian College for Women in Tokyo.

THE BISHOP OF DURHAM has sent us a meditation upon the religious aspect of home life, which is supplemented by PASTOR KEIL, of Berlin, by a paper on "The Significance of the Religious Press," in country home-life more particularly. During 1914 we hope to have several articles bearing upon rural problems in different countries, and the editor will welcome correspondence from any quarter on this subject.

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**NOTE:**—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

MISS C. H. SPENCER, the General Secretary of the World's Young Women's Christian Association, has summarised the history of this international organization, punctuating it by the World Conferences held quadrennially in different cities. Further preparation for the World Conference, to be held (D.V.) at Stockholm in June of this year, is to be gained from the articles on the opportunities and activities of Swedish and Norwegian Women by MAJ. LAGERHEIM BJÖRCK and FRÖKEN HENNY DONS respectively. These contributors are both actively interested in the religious and social welfare of women in Scandinavia, and their papers will be especially appreciated by intending delegates to the Stockholm gathering.

In "MICHAEL WOOD" we are glad to welcome a fellow-worker of unusual experience in dealing with those troubled by theosophical doubts and difficulties. The name is a *nom-de-plume* well known in the Theosophical Society, and we hope this paper will be found useful by many. As occasion offers we shall hope to have other papers dealing with the difficulties which beset only too many young women who, for one reason or another, are not well grounded in the Faith.

From PASTEUR AHNNE, of Valentigney, we have a description of some of the effects of the separation between the State and the Church in France. In other countries, where the Church is also suffering from many divisions, his account will be of real interest.

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#### REVIEWS OF BOOKS AND ASSOCIATION NEWS.

The Editor would sincerely welcome the contribution of reviews of books bearing upon the conditions and problems of woman's life, as well as items of news concerning the Young Women's Christian Association over the world. Such reviews and items of news may be sent in English, French, and German, and will be greatly valued by our readers. Suggestions as to articles are also helpful, and especially so the names of likely authors. Some parts of the world have barely been mentioned yet in our pages.



## Does Japan Need the Social Message ?

A. Caroline Macdonald.

AMONG the findings of the Continuation Committee Conferences held in Japan recently under the direction of Dr. Mott, the following paragraph appears under "Women's Work":—

"In view of the changing commercial and industrial conditions of Japan, it is imperative that a comprehensive and detailed study be made of the conditions, physical, social and spiritual, under which a large body of young women work in factories, shops, offices and other places of business, in order to learn more fully their temptations and problems, with a view to introducing a greatly enlarged and, if need be, an entirely new type of social and evangelistic work for the young women who from necessity or otherwise are finding their activities outside the home."

Such a survey as that contemplated in the paragraph is not one which can be undertaken without the co-operation of many workers and the expenditure of much time and energy. Enough has, however, been done to make it not altogether unprofitable to consider in this article some of the conditions obtaining among the modern women of Japan with regard to their enlarging scope for activities and work outside the home, their social status, some of their temptations and problems, the need for a large advance and a new type of work, if need be, to meet the new problems that have arisen. In comparison with the magnitude of the problems of modern Japan concerning the new life into which her young women are coming, the work that is being done to meet these needs is practically negligible.

It were comparatively easy to occupy exclusively the space given one with statistics and bald facts concerning certain social activities of women, but such statistics and bald facts usually illuminate nothing but the page on which they are written, unless they are related organically to a description of the environment in which the conditions originate and flourish.

In a recent questionnaire sent out by a committee of the World's Student Christian Federation the following question is asked, "Are the women in your country trying to enlarge their sphere by the demand for legislation, or for wider opportunities of citizenship, suffrage, etc.?" Such a question would undoubtedly have to be answered in the negative in speaking of Japan. Why? Because Japanese women are slow or stupid or indifferent? Not at all! But for Japan, such a question for the present is beside the mark. The movement in Japan, one would do better to call it a feeling in Japan, has not yet formulated itself into anything beyond a protest against things as they are, and a single definite demand. The women of Japan, who are awake to the need for developing the higher life of the nation, are demanding, not for the most part with trumpet voice or on the public rostrum, although a few are found even there, but by their own moral courage and in their influence on society, something far more fundamental namely, the right to think, not as part of a family, not as "a good wife and a wise mother," as the hackneyed phrase goes here, but as an individual, with instincts human and vital, and with a serious work to do for society at large.

Some women are making themselves heard in the demand for education higher than Japan yet gives to its women, others by forming Blue Stocking Societies. The best educated women in Japan, those who have been educated abroad, are for the most part concerned with educational problems, and are helping to mould the minds of literally hundreds of the younger women in ways that are making for the larger life of the nation. These latter are the hope of the future, but their numbers are as yet few. One can, therefore, readily understand that the ardent American woman suffragist did not think deeply into the conditions in present-day Japan, when she said in a disappointed way, "I have yet to find the one suffragist among Japanese women!" The reply was significant, "Why should even progressive women be thinking about the suffrage? The men have the suffrage only in very small numbers. The women of Japan have a far more fundamental task for the present, namely, to agitate for the right to think for themselves, that in the end they may serve more effectively because voluntarily." That in the end the practical questions which are rightly agitating the

minds of the women of the West will occupy a proper place in the thoughts of the women of the East also, there can be no shadow of doubt, but they must each come in their own order.

The fact that there are at present no factory laws operating in Japan and that the ones contemplated are meagre in the extreme is cause enough for distress, not only for the unfortunate factory employées, the disposal of whose time is practically in the hands of the individual managers, but also for those who are concerned for the higher life of the nation as a whole. It must be remembered, however, that the growing stress of commercial competition with larger nations has practically forced Japan to make capital out of the cheap labour of her men, and what is more sinister, the still cheaper labour of her women and children. Far-reaching results are lost sight of in the face of the immediate needs for large outputs from factories. I visited a factory recently where a good deal of the spinning was done by hand and by small children. The manager who took us round noticed that I stopped to watch some small children working at spinning-wheels, and he made a passing comment, "You can't afford to use human labour in your country as we do. Machine labour is cheaper for you. But in Japan human labour is *so cheap!*" I glanced again at the little mite working with both hands, one to turn the wheel and the other to guide the thread, without the slightest expression of intelligence on her face and with the mechanical precision of a machine. As I stood there she suddenly stopped, and for a moment there was a flash of intelligence. She sighed heavily with an air of utter weariness, and then machine-like again she resumed her work. She was cheaper than machinery!

"Oh, God, that bread should be so dear  
And flesh and blood so cheap!"

This is only an example, and not an unusual one, of the vicious circle in which Japan finds herself in these modern days that have come to her. Japan must live, and in order to do so must compete with nations already established commercially and industrially; and with her outlook fixed on the present struggle, she must almost inevitably barter the future for the present advantage. Would that a seer might arise whose voice could be heard in high places. The social message in the first chapter of Isaiah is a very modern piece



of literature. When will it be understood by the East and West alike that righteousness alone exalteth a nation, and not warships and standing armies? Japan saw well enough what was the world's measure of greatness when she was allowed to sit for the first time in the Council of Nations after she had shown her prowess in a bloody war! If Japan's industrial conditions be years behind the age, be assured that her army and navy are not.

It is extraordinarily easy to fall into the fallacious way of thinking that Japan can assimilate Western civilization as quickly as she can adopt it. No nation can assimilate in a generation what other nations have agonized and bled for, and have learned through centuries of experience in the providence of God, those things which we deem best in so-called Western life. The foundations for the larger civilization of the West, some of the *results* of which Japan has taken to herself, are founded deep down on the bed-rock of Christianity. The appropriation of the gigantic structure of the modern civilization of the twentieth century, without the correctives and checks of the Christian conscience founded upon centuries of experiment and experience, is not unmixed with grave dangers to the nations untried in the fire of the known providence and leading of Jehovah.

The casual observer of things Japanese, who is accustomed to learn from books that Japan is a land of social convention, is astonished beyond all measure when he sees even through his unseeing eyes the social confusion into which the young men and young women particularly are thrown in these new days. We read in the newspapers about extraordinary social departures, grave moral temptations into which young men and women come in their intercourse with the world at large. How can these things happen in a land so bound by social conventions as Japan has been? Social conventions there may be in abundance, but the conventions and the times in which we live do not accord. The old conventions still teach with exquisite precision how a cup of tea is to be made and served, how a door is to be shut and opened. What can the old conventions say about the mingling of young men and women socially? Nothing! In the old days there was nothing to say, for young men and young women did not mingle socially. Happy were the bride and groom who had any adequate knowledge of each other before the marriage day.

Take the new environment. The literature that is being read with so-called advanced notions of society, with theories of free love incorporated in novels which do not confine themselves always to theories, with new instincts throbbing and pulsing in the blood, with dissatisfaction of everything old and with new ambitions to taste modern life as it is: with all this it is not surprising that chaos reigns in many minds regarding the ethical and moral foundations of life. Nevertheless, as time goes on, men and women will continue to meet, nay, we must run all risks to have them meet socially, for in no other way can society be developed normally. If they are not allowed to meet in an authorized social way they will do so in an unauthorized way, and propriety may take care of itself.

The difficulties of such pioneer work are obvious. In this new age in Japan there are, generally speaking, no social conventions which restrain and control the intercourse between young men and young women under modern circumstances. The social sanctions of the West are altogether matters of growth and cannot be resolved into written documents. At the same time the problem must be approached sooner or later, and the attempt can be attended with least danger in Christian homes, whether Japanese or foreign.

The various movements among women indicate that the women of Japan are coming into a thought-life of their own. The new movements, particularly where they are touching women without any background of Christian experience, are exhibiting themselves in curious vagaries and idiosyncrasies, mainly because the movements are linked up with a protest merely against existing conditions, and have not yet begun to express themselves in some type of active service. The watchword of the so-called "New Woman" is "jikaku"—self-realization. It is not astonishing that these women, for the most part, have not yet discovered the secret of true self-realization. We know no better definition of the open secret than this: "He that loseth his life *for My sake* shall find it." It is, therefore, an imperative need in Japan, if these new movements are to be conserved for the highest ends, that the minds of educated women be directed towards the social conditions among which they live. A better knowledge of the conditions and dangers of the industrial life into which

Japan is coming more largely every day, the problems of poverty, proper housing, disease and its prevention, particularly the dread plague of tuberculosis, and the thousand and one other questions, physical, moral and spiritual, along which their interests might be directed, problems which are growing more acute every day, mainly because it has been no one's particular business to be concerned with them, might save the women's movement for really useful work for the advancement of Japan.

In the remaining paragraphs of this article, I desire to set before my readers, in a more or less technical way, some of the actual conditions under which certain classes of young women work and live. I do not intend in this article to enter the domain of problems among *school girls* and *students*, as in previous articles almost exclusive attention has been paid to them. The exclusion of this class from the present article betokens no lack of interest in that subject. *Au contraire!* I shall confine my attention entirely to what one may loosely call the woman wage-earner, whether in more or less professional callings or as ordinary day-labourers of various sorts. I propose to take up this discussion in the following order:—

#### 1.—Factories.

The problem of employed women has received comparatively little attention up to the present time. As has been already said, commercial and industrial institutions have grown with such rapidity, and to meet the immediate demands of competition, both at home and abroad, that the sinister problems which have arisen incident to cheap labour have scarcely been noticed in the apparently larger issues of industrial prosperity. The cheap labour of women and children, the sweat-shop system, uncontrolled hours of labour, night work, all these things have been going on for years, and only now is it beginning to be realized that the industrial problems are looming dark on the horizon of Japan's future. Statistics alone appal, and statistics fail to touch the heart of things.

According to the factory returns for 1910 issued by the Department of Agriculture and Commerce, there are in Japan 814,419 factory workers, of whom 336,545 are men and 477,874 are women; of these 41,913 are under fourteen years of age, 7,309 being boys and 34,605 girls.



There are as yet no factory laws in operation, although some meagre laws were passed through the Diet two or three years ago, with the understanding, however, *that they should not come into force for at least ten years after the passing of the Act.*\* The laws as they stand are in brief:—

(1) Work by children under twelve years of age is forbidden.

(2) The working day of children under fifteen and of women must not *exceed* twelve hours.

(3) Work by children under fifteen and by women is forbidden between the hours of 10 p.m. and 4 a.m.

The girls work for long hours, are housed in dormitories attached to the factories, and practically spend their lives inside the factory walls. When they are allowed out for occasional holidays many do not return, and some are found afterwards in very questionable places. Most of them, when they have worked for seven or eight years, are sent back to their homes in the country, broken down with tuberculosis and other dread diseases. The wages of the women are about one-half of those paid to men doing similar work. There are individual factories which do a good deal for the factory hands, but the influence of individual factories will do very little to improve the system as a whole until rigid factory laws are enforced. In the meantime any sort of amelioration, of however temporary a kind, can be but welcomed and encouraged. But the root of the matter lies deeper in the public conscience, in a larger sense of the worth of human life, and in the Christianisation of all society.

## 2.—Government Employées in Telephone and Railway Offices.

Twenty-three years ago there were only 200 telephones in all Japan with fifteen girl operators. There are now (1913) 163,000 telephones in the whole country (a small enough number if compared with the West), of which one-fifth are in Tokyo. In Tokyo alone there are now 2,300 girls employed in the telephone offices. For the majority of these girls the work is very temporary, mainly to eke out the family finances while they wait to be married. As a result the girls are young, from about seventeen to twenty

\* Since writing the above a newspaper article has stated that these laws are to be put into effect in 1915, which is a few years sooner than first contemplated.

years of age. A few, however, remain long enough to qualify for responsible positions, and ultimately receive salaries as high as thirty yen a month, which is as much as the average high school teacher in Tokyo receives. The hours that these girls work are not long and they have three holidays a month. It is said that the heads of this department encourage the girls to save their money, and that as much as 40,000 yen is at present on deposit as a result of the girls' economy.

There are in connection with the Department of Communications 12,543 women employed in railway and post-offices. These women sell tickets in the railway offices, act as clerks, stenographers, etc. They are considered very clever at accounts and are given a good deal of such work to do.

### 3.—Office Clerks, Stenographers, etc.

There is an increasing number of fairly well-educated girls going into offices in Japan, particularly in Tokyo and Yokohama, where for the most part they receive comparatively good wages. It is practically impossible to get at the numbers of these girls through any official source, as the numbers change so frequently. The numbers, of course, are as yet *comparatively* few, but girls are found even in foreign firms, and do stenography in English. They are a class of young women whose lives should be conserved for the best life of the nation. A number of the girls who work in foreign firms are graduates of mission schools, as these have a better knowledge of English than girls educated in Government schools, and can therefore command superior positions. Such young women, if banded together, could be made a powerful factor for the uplifting of the whole community in which they live. On the other hand they are in places of great temptation if not inspired with the highest ideals.

### 4.—Shops, etc.

As is well known, shops in Japan are for the most part small and carried on by the members of the family. Many shops, however, are becoming more modern, and girls are being employed in comparatively large numbers in some of the department stores of the large cities like Tokyo. In the well-known Mitsui shop in Tokyo 250 girls are employed. Some of these girls understand a little English,

as visitors from abroad invariably visit such semi-foreign shops. Much could be done in educational and social ways to interest employed young women of this type.

#### 5.—Nurses.

The war with Russia made the world recognize that Japan was not only supplied with soldiers but also with nurses. The Japanese hospitals are supplied entirely with Japanese nurses, and the Red Cross Hospital has a huge staff not only in Tokyo but throughout the country. The position of nurses has not attained the dignity which it holds abroad, and is considered a trade rather than a profession. At the same time many superior women are engaged in this occupation and are working long hours with infinite patience and very little to make life more than a drudgery. In some hospitals feeling by patients is allowed, and this works havoc with the integrity of the nurses. On the other hand, such hospitals as the Red Cross do not even allow their nurses to be paid directly when they are on duty outside the hospital, and would dismiss their nurses summarily if they were known to accept the slightest remuneration of whatever sort.

Probably no class of young women needs to know the comfort of the Christian life more than nurses. They are in the midst of suffering all the time, and the hours are desperately long and strenuous. They receive for the most part low wages, and when they leave training the housing problem, when off duty, is a very serious one. In one of the principal cities of the Empire, where a large number of nurses are trained, there are over forty nurses' agencies for finding employment for nurses and housing them when they are out of work. With very few exceptions these are nothing more than money-making concerns, who charge exorbitantly for the information they give concerning cases and for the rooms they rent; not only so, but these places are frequently morally dangerous to the young women who go. Many nurses are practically at the mercy of the agencies that exploit them, for they must have employment and lodgings when out of work. It will be seen that there is need for some Christian agency to help nurses, not only individually as occasion and opportunity arise, but to provide facilities, social and physical, which will create an environment in which spiritual truths will have a larger chance to take root



and grow. What the comparatively few Christian nurses in Japan are accomplishing in the homes they enter is but an earnest of what can be done for the extension of Christ's Kingdom as the knowledge of Christ grows among this most important class of young women.

#### 6.—Teachers.

Teaching is an honourable profession, and while it is true that men vastly predominate in this profession, even in girls' schools, large numbers of women are to be found as both primary and high school teachers, although as a rule they do not occupy positions as heads of schools. There are 30,000 women teaching in primary and high schools throughout Japan. Teachers are tremendously overworked, as are their pupils also, and even Sunday, which is a nominal holiday, is too often taken up with teachers' meetings and special ceremonies of all kinds. It is customary in many schools to have their field days, graduation ceremonies, etc., on Sunday. A well-informed head of police in one of the largest cities of the Empire said that teachers had so little leisure outside of their school responsibilities that it was practically impossible to help them socially or otherwise, unless hostels were provided where they could live. The influence of teachers for good or ill is great. Primary teachers have been known to break up neighbouring Sunday Schools, and on the other hand, when Christian, have been most useful factors in the community in which they live. They stand as exponents and examples of modern education to the older people and as guides to the young, so that their influence is quite out of proportion often to their actual innate value.

#### 7.—Miscellaneous Occupations.

Women workers are to be found everywhere. Women reporters are on five of the leading daily papers of Tokyo, many are artists, others have begun to go on the stage, a thing unheard of in the earlier days when men took even women's parts. They are found selling tickets in railway stations, in front of theatres and moving picture shows, and large numbers occupy subordinate positions in banks. There are women who are known for their business acumen and have amassed wealth for themselves and for their families. Women are in honourable and in dishonourable

employments; they are ubiquitous in business life, although they do not not as a rule hold leading positions. Women are studying medicine, pharmacy, dentistry, and they are found in the offices of physicians, druggists, dentists, etc., in considerable numbers.

The whole trend of present-day society indicates a gradually enlarging sphere for women workers. Whatever be the consequences, it is futile to deplore the movement. What in the end was inevitable under any circumstances was accelerated by the Russo-Japanese War, which forced women in large numbers to work outside the home to support those who were left practically destitute when fathers and husbands and brothers were called to the front. It is not uncommon even now to find young women supporting whole families, which often include those to the third and fourth generations, by the proceeds of their own earnings. Such women need to be taught the use of liberty, and this not only to keep them from aggressive wrongdoing, but to save them for the fullest possible life. The independent, self-supporting woman is a factor to be reckoned with in any land. She is peculiarly important here. She is establishing new standards, new ideals, and her influence on society at large is not insignificant. In view of these modern conditions and all the possible consequences of their further development, it is not surprising that those concerned with the advancement of Japan are realizing the imperative need to develop "an entirely new type of social and evangelistic work for the large and growing mass of young women who, from necessity or otherwise, are finding their activities outside the home" in order that the new woman of Japan may be led into a fuller and more abundant life.

References for further study:—

- Japanese Women and the Problems of the Present Day.** By Miss UME TSUDA. *International Review of Missions*. April. 1913.
- Five Years of Association Work in Japan.** By Miss A. C. MACDONALD. Published by the World's Young Women's Christian Association, 26, George Street, Hanover Square, London, W. 1912. Price 1d.
- The Japan Evangelist.** January, 1913. (Special Woman's Number.) Published by the Methodist Episcopal Publishing House, Tokyo.
- The Christian Movement in Japan: A Year-Book for 1913.** (See "Reviews of Books," p. 113.)
- The Spirit of Japan.** (See "Reviews of Books," p. 113.)

## Christianity and the Home.

By the Bishop of Durham.

THE two words which meet in the title of this paper are among the very greatest words in the world. Who shall measure the vast significance of the word "Christianity"? Let it never be forgotten, what has been often and truly said, that "Christianity is Christ." It is no mere name for a theoretical religious system, or for a law of traditional religious observances, or for a particularly elevated expression of the moral consciousness of man. It is a system, and it does demand expression in worship, and it has infinitely close relations with the human conscience. But its living essence, its very self, is a Person. It is the Lord Jesus Christ, God incarnate, God and Man, one Redeemer and Saviour; Christ whose living presence, whose supreme influence, as He by His spirit accompanies and rules the Christian and the Church, is the open secret of the glorious possibility of the Father's will being "done on earth as it is done in heaven." So "Christianity and the Home" means Christ in the home. It means all that Christ can be in it, all that Christ can do in its members and in its life.

Then comes the second wonderful word, Home. Who shall sound and measure its worth, its power, its tender and most beautiful significance? To be sure it may be coldly described in a lexicon, as "native place," "place of residence," or the like: and in common speech we often do use it lightly so. But its very etymology suggests a deeper and a tenderer meaning. It connects itself with old linguistic roots bearing the thought of *rest*. So it lends itself to mean not a mere domicile, which might be no better than a hovel or a prison, but such a domicile that thoughts of rest gather round it. Home, as we use it when even the least element of deeper import enters into our use, is the place where not only our bodies but our affections reside, and rest, and find their haven and their dear haunt. It is the place, in its ideal, where love presides over the home company, where hearts, in near and familiar touch with each other, sun themselves and expand. It presupposes company, more people than one within the walls; and so it suggests all the tests and all the possibilities which arise out of the near



contact of character with character, all the calls which such nearness makes on mutual help and kindness, on patience, considerateness, unselfishness. But it does, in its ideal, suggest all this as made always happy by the presiding power. It is love that rules the life of the true home. It is when love is in command in the true sense of the great word love, namely, the strong and tender care for another's happiness, that we have indeed "Home, sweet Home."

Of course I speak of the ideal. I know perfectly well how sadly possible it is for the word home to denote, conventionally, something very different. It may be used lightly, unthinkingly, of a house which does indeed shelter a family, but which brings the members together in a life defaced and embittered by the very opposite of love. And I know, too, as I cannot help knowing, how the special conditions of our time, its hurry, its publicity, its clamorous voices, the very facilities it is always developing for motion rather than rest, disturb the ideal life of home. It is all too easy for a "home circle," from which the positive miseries of selfish dissension are mercifully absent, to be yet so dislocated by the rush of modern life as to seem little better than a group of people who occupy the same dormitory.

Yet "home" is a divine institution. God has "set us in families." Home relations, husband and wife, parent and child, master and servant, have the divine order and sanction at their back, and this means an element of immortality in the institution. Most assuredly it is possible still, it will be possible always, for members of a home to recollect the ideal, and to love it and to conserve all they can of it, to develop what they conserve, and so to bring it nearer and nearer to its true beauty as the school of mutual love and service, the bright, living shrine of peace. There are to-day, in this "to-day" of the twentieth century, thousands of such homes, and it is grandly possible that there should be tens of thousands more. When that is so we shall have a new world.

The supreme secret for the existence and life of such a home is Christianity, that is to say, Christ. It is a matter of history that the world first saw the ideal home made real, in its pure and beautiful reality, when the Lord Jesus Christ touched the earth with His salvation. Not that no home worth calling so had existed before, or has ever

existed where He is not known now ; but I dare boldly to say that He first made possible its full realisation, and made that realisation common. We all know the Scripture passages, above all in Ephesians and Colossians, where the mutual duties of home are tenderly enjoined, and we have striking evidence of the wide and splendid realisation of that picture in an account of common Christian life preserved to us from about seventy years after St. Paul. It occurs in an "Apology," or defence, in favour of the Christians, addressed about A.D. 130 to the then Roman Emperor by one Aristides, a thoughtful and cultivated pagan, who had been arrested by the beauty of Christian home life.

I quote from a translation of his words by Professor Rendel Harris\* :—"The Christians, O King, do not commit adultery nor other such sins ; their wives are pure ; their daughters are modest ; their men abstain from all unlawful wedlock and all impurity. As for their servants, or hand-maids, or the children of these, if any of them have any, they persuade them to become Christians, for the love that they have towards them, and, when they have become so, they call them without distinction brethren. They walk in all humility and kindness, and falsehood is not found among them."

It is a beautiful picture of what was evidently a familiar scene of Christian home life, aye, and in days when to be a Christian might at any time involve a choice between apostasy from Christ and a violent death by sword or by fire. It was the creation of the Lord Jesus Christ. Under the tender omnipotence of His manifestation on earth "the radiant beauty of the Christian home arose, as if called up by a celestial incantation, out of the miry desert of social evil," in an age of dying faith and of morals horribly decadent and debased. And it needs that tender omnipotence still, in our day, a day so difficult but not one whit more difficult on the whole than that, to go on creating home ever anew, and, when it is created, to develop and to deepen its life in ever greater strength, beauty, and blessing.

Before my mind's eye there rises, as I think, a home in which Christianity, that is to say Christ, is proving the creative and vivifying secret which turns ideals into genuine

\* "The Newly Recovered Apology of Aristides." (Hodder and Stoughton, 1891.)

realisation. It is a home quite modest in its conditions. The house is small; the income is so limited that economy has to be studied at every turn. Father and mother both have to be actively and strenuously occupied. The children must early realise that they will have to work for their living; some of them, perhaps, are doing so already, the young son is in an office or a shop. The young daughter, if not called to be her mother's right hand in house duties, is engaged as a school teacher or in business. So the home is not one in which dreams of "leisure to be good" can be indulged: dreams which too often prove as illusory as the mirage of the desert sands. In this home it would be easy, if "Christianity" were left outside, to let the life grow hard with hurry, to spend the home hours in preoccupations devoid of the sweetness and light of mutual affection. The elders might well be tired into silence, or into hard or hasty speech, while the younger ones were restless for exciting pleasures, totally alien from home, to relieve the irksomeness of work. But in this home it is not so, because at the heart of it reigns Christianity, that is to say, Jesus Christ, as Master and as Friend. The parents walk along the busy path together with Him, their personal Saviour, as the "Third in their covenant." They have put that well-known card up in their living room which says that "Christ is the Master of this house, the Head of the table at every meal, the unseen Hearer of every conversation," and they live true to it. He lightens their hearts of the daily burden. He sweetens their tongues; they realise, knowing Him, that we need never be too busy or too preoccupied to be kind, to be loving, to put others first, to set the watch of love before our lips. They have early trained their children, much by word and loving discipline, more by steady example, watched at close quarters, to apprehend the beauty, the sweetness, the gladness of the unselfish, loving life; to taste the pleasure of duty, to enjoy the blessed simplicity of home interests and the pleasures which gather round the hearth, the absolutely simple but precious refinements of wholesome mental interest, the delights of a living share in God's work for man's good. They have learned, among other things, to care for missionary work, that wonderful kaleidoscope of object lessons in the school of grace, that grand brightener and amplifier of heart and mind. And with it all, they, like their parents, who have taught them



to love the Bible, and to love worship, and to speak to the Father in secret, show the impress of the sweet influence in cheerful spirits, and pleasant tongues, and acts of mutual kindness in all the common things of the day.

This picture is no impossible phantasm. I know such homes in their blessed reality at this hour. Perhaps my reader belongs to one. Perhaps my reader may begin to-day to help to make one. For even one life lived at home fully in Christ may prove a transfiguring power over a whole circle. Happy they who, "yielding themselves unto God," sow in peace the seed of the harvest of a beautiful home-life ruled in everything by Him.

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*References for further study:—*

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**The Religious Significance of Home.** By G. A. JOHNSTON ROSS. Published by Oliphant, Anderson & Ferrier, 100, Princes Street, Edinburgh. Price 6d. net.

**Religion at Home.** By L. M. H. SOULSBY. Published by Longmans, Green & Co. 1913. Price 2d.

An address by a well-known head mistress to the Annual Conference of the Mothers' Union at Woking, emphasising the far-reaching influence of a mother's religious teaching upon the religious life of her daughters. A simple course of study is recommended, which may help a mother to study the Bible resultfully with her children. "Religion is a home matter because no governess or school can teach vital home religion as the mother can" is the key-note of the pamphlet.

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# Die Bedeutung der billigen Sonntagsblätter für die Frauen auf dem Lande.

Pastor Keil.

DEUTSCHLAND hat, trotzdem die letzten Jahre ein ungeheures Anwachsen der Industrie und der städtischen Arbeiterschaft gebracht haben, doch noch eine grosse, bedeutende Landbevölkerung. Im Osten sind die grossen Rittergüter mit ihren Arbeiterdörfern vorwiegend, im Westen und Süden mehr die Bauerndörfer, in denen selbständige Bauern in altererbtem Stolz ihren Hof besitzen und ihren eigenen Acker bebauen. Aber auch wo Fabriken an Gebirgsflüssen oder an kleinen Eisenbahnen entstanden sind, hält die Arbeiterschaft noch mit Liebe an dem Landleben fest und treibt etwas Ackerbau.

Ueberall ist die Haltung und der innere Wert der Landbevölkerung von der Frau abhängig, nicht nur von der hochstehenden, gebildeten Landedelfrau, sondern auch von der Bauern-, Tagelöhner- und Arbeiterfrau. Und die Frau hat eben nur soweit den Reichtum der Seele, der ihre Hausgenossen reich, das Leben schön und glücklich macht, als sie im treuen, frommen Glauben steht. Das ist ein Stolz für Deutschland, dass auf dem Lande gerade Frauen als Gattinnen und Mütter stehen, die nicht rückständig, nicht in roher Unbildung leben, sondern im Herzen stark, mit den Sinnen gewandt, zu allem guten Werk geschickt, ihre Stelle ausfüllen.

Einen erheblichen Anteil daran, dass unsere Frauen auf dem Lande in solcher Weise erwachsen und wirken, haben die billigen Sonntagsblätter. In allen Schichten und Ständen ist eine Freude am Lesen. Seit Martin Luther die Bibel ins Deutsche übersetzt und sein Volk lesen gelehrt hat, ist Gottes Wort das Volkslesebuch geworden, und zum Volkscharakter gehört die Freude am gedruckten Wort. Die allgemeine Volksschule, diese Frucht der Reformation, lehrt auch die einfachsten Leute, verständnisvoll zu lesen, und erweckt mit dem vielseitigen Unterricht die Teilnahme an allen Fragen unserer Zeit und das Verlangen, die Bildung

zu vertiefen oder wenigstens zur Unterhaltung Lesestoff zu erhalten.

Um lange Bücher lesen zu können, haben die Frauen nicht immer Zeit und Ruhe, sie brauchen kurze Lesestücke. Für die Massen, die in harter Arbeit stehen, fehlt überhaupt die stille Musse, die ein Buch fordert, aber für ein kurzes Wort, das sie am Feierabend oder zwischen der Arbeit lesen können, haben sie Dank. Das hat die sozialdemokratische Partei erkannt, und deshalb hat sie kurze, volkstümlich, aufreizend geschriebene Flugblätter zu ihrer gottes- und vaterlandsfeindlichen Hetzarbeit benutzt, die den Blick gutgläubiger Leute blendeten und ihre Gedanken verwirrten.

Die Zeitungswesen im deutschen Reiche ist ausserordentlich vielseitig bestrebt, jeglichem Lesebedürfnis zu entsprechen. Von den grossstädtischen Zeitungen sind leider einige durch billige Preise weithin verbreitet, die eine geradezu unchristliche Anschauung vertreten, aber durch eine schnelle Berichterstattung, Schilderung aller Verbrechen, aller Skandale und durch schlechte Anzeigen sich beliebt machen. Noch ist es nicht gelungen, ihnen ein christliches, grosses, ganz billiges Blatt entgegenzustellen, weil christliche Herausgeber in der Auswahl der Anzeigen und in der ganzen Geschäftsführung gewissenhaft handeln und deshalb teurer arbeiten müssen. Denn wenn sie alles sittlich und geschäftlich Anstössige ausschalten, verzichten sie auch auf die Einnahme daraus.

Einigen Erfolg hat man bei den örtlichen Tageszeitungen in den einzelnen Gegenden gehabt. Diese bringen im Allgemeinen guten Unterhaltungsstoff, oder wenigstens einen harmlosen Inhalt.

Aber der Segen, der durch das Lesen gestiftet werden kann, musste viel eindringlicher verbreitet werden. Das war der Grund, dass aus kirchlichen Kreisen der Gedanke erwuchs, gegenüber allen Gefahren einer schlechten Zeitung und zur Ergänzung aller guten Zeitungen ganz billige Sonntagsblätter zu gründen. Die deutsche Post kommt dieser Absicht durch ihre Einrichtungen sehr entgegen und bringt für ein winziges Entgelt die Blätter bis in die entlegensten Dörfer der Heide oder der Berge.

Diese Blätter, die vierteljährlich kaum einige Groschen kosten, haben bei den Familien auf dem Lande weithin Eingang gefunden und einen heilsamen Einfluss ausgeübt.



Sie enthalten etwa 10 Seiten, ein gutes Bild und sind frisch und lebendig geschrieben. Obgleich ganz erbaulich, gehen sie am Leben der Zeit, an wichtigen Geschehnissen der Politik, an den Fortschritten der Wissenschaft nicht vorüber, sondern stellen alles in das Licht des Gotteswortes. So festigen sie gerade den einfachen Frauen und Männern die christliche Anschauung und schützen sie vor Verwirrung der Begriffe und Irrtum. In den letzten Jahren hat man diese Sonntagsblätter auch noch so ausgebaut, dass sie den vaterländischen Gedanken klarer betonen und eine christliche Vaterlands- und Heimatliebe pflegen, die die Augen für die Schönheit, den Wert und die Geschichte der Heimat öffnet, ohne darüber zu vergessen, dass auch das deutsche Volk ein Glied in der Gemeinschaft Christi ist.

Zu diesen Sonntagsblättern, die der Erbauung und der Vertiefung des christlichen Glaubenslebens dienen, kommen die Missionsblätter, die für ein Missionsgebiet Freunde werben und Unterstützung erbitten. Sie sind für die Erweiterung des Gesichtskreises von grosser Bedeutung geworden. Gerade ernsten Frauen, die manchmal über die unchristlichen Zustände ihrer Umgebung sich nicht trösten konnten, haben sie durch die Zeugnisse von dem Missionsfeld die Herrlichkeit Jesu Christi neu offenbart und so den Glauben gestärkt.

Neben diesen Blättern ist nun eine weitere Art eingeführt worden, die Pfennigblätter. Sie erscheinen auch für jeden Sonntag, aber kurz, nur 4 Seiten enthaltend, und so überaus billig, dass ihr Bezug wirklich überall möglich ist. Einen Pfennig in der Woche kann jede Frau leicht zahlen. Diese Pfennigblätter erfreuen sich einer starken Verbreitung und eines heilsamen Einflusses. Für der Jungfrauen ist das Blatt „Komm mit“ geschrieben, ein treffliches Mittel, um die jungen Mädchen zu fesseln und zu führen. Für die Mütter aber bedurfte es fast noch mehr der Blätter solcher Art, denn die Mütter sind von ausschlaggebender Wichtigkeit für die Erziehung der Kinder, und wer das neue, kommende Geschlecht gewinnen will, muss zuerst versuchen, die jetzigen Mütter zu gewinnen. Es gilt geradezu die Mission an den Müttern aufzunehmen. Diesem Zwecke dienen die Pfennigblätter: „Frau und Mutter,“ von Frau Ufer-Barmen herausgegeben, und „Heim und Herd“ von Frau Hoffmann-Genf. Diese beiden sind die wichtigsten. Sie treffen in ihren Aufsätzen

den richtigen Ton, einfach genug für das Verständnis der schlichtesten Frau und tief genug für die Anfassung der Seele, dazu mit genauer Kenntnis des Lebens geschrieben und mit einer feinen Kunst, die schwierigsten Fragen anzufassen, zu beleuchten und zu klären. Man hatte es lange Zeit nicht beachtet, dass gerade der Frau und Mutter in unserer Zeit ganz eigenartige Aufgaben, Nöte und Sorgen entstehen, wenn sie mit dem Manne und den Kindern den Weg durch das Leben geht.

Die Verbreitung dieser Pfennigblätter geschieht so, dass in einem Dorfe eine Frau oder der Jungfrauenverein, der Pfarrer oder Kirchendiener die ganze Anzahl der dort bestellten Blätter erhält und an jedem Sonntage verteilt. Zum Teil geschieht dies bei Vereinsversammlungen, noch besser aber durch Austragen in die einzelnen Häuser. Dieser kleinen angenehmen Arbeit unterziehen sich gern die Schulkinder, die ja am Sonntage zum Kindergottesdienste sich sammeln und danach alsbald ein Stück Missionseifer beweisen. So kommt in die Bauernhöfe und Arbeiterhäuser doch ein Sonntagston, der oft weiter klingt, als das Predigtwort in der Kirche.

Auf dem Lande braucht man nach der harten Werktagslast einen Sonntag, der Sonne in das Haus bringt. Nicht überall liegt die Kirche so nahe, dass die Frau sie immer besuchen könnte. Leider ist auch die Kirchlichkeit in manchen Gegenden nur gering. Ueber den Mühen und der Müdigkeit unterlässt man den Gang zum Gotteshause bisweilen. Da sind diese Blätter willkommene Prediger in den Häusern. Wenn der Nachmittag zu stiller Rast in den Garten, unter die Linde oder vor das Stubenfenster lockt, dann nehmen die Frauen „ihr“ Blatt zur Hand und lesen es oder lassen es sich von den Kindern vorlesen. Dabei erwachen so viele gute, heilige Gedanken, und das fromme Herz geht über, sodass die Mutter auch mit Gatten und Kindern über Glaubensdinge spricht. Im Allgemeinen herrscht bei der deutschen Landbevölkerung keine Neigung, über Heiliges, über Glaubenserfahrung und das Ringen der Seele zu Gott hin viele Worte zu machen. Man hat eine keusche Scheu, die heiligsten Empfindungen und sein Verhältnis zu Gott durch Gespräche zu entweihen, aber an der Hand eines guten Blattes wagt man es. Es löst Mund und Gedanken. Die Mutter-Blätter fassen deshalb tapfer hinein in die brennendsten Nöte einer Mutter, und dadurch

nützen sie wirklich, indem sie Anleitung für die Lebensführung geben. Danach sehnen sich die Frauen. Wie türmen sich vor ihnen täglich die Schwierigkeiten auf: Mann und Frau, Mutter und Tochter, Mutter und Sohn, Muttersorge und Muttertrost, Enttäuschung durch Kinderbosheit, Erziehungsängste, dazu die Sorgenstunden bei Missernten, die Entzweiung zwischen Gatten, die Schuld des Alkohols und der Verhetzung, das Hauswesen, die Gestaltung der häuslichen Geselligkeit, der gesunde, freundliche, herzliche Verkehr, die Politik . . . das alles und viel mehr stürmt auf sie ein, genug, um sie zu erschüttern und zu verwirren. Da haben die Pfennigblätter das grosse Verdienst, Tröster und Helfer zu sein, klare Wege zu weisen und zu zeigen, dass das Evangelium der einzig sichere Lebensgrund, und der Heiland Jesus Christus der einzig sichere Führer und Erlöser ist, der nicht weltfremd, sondern weltkundig noch heute die Seinen sicher geleitet. Und die Blätter sind länger wirksam als ein flüchtiges Wort, weil man sie immer wieder lesen und immer wieder sich von ihnen etwas sagen lassen kann, weil man sie auch gerade dann zur Hand hat, wenn man eine stille Stunde hat.

Allen diesen Sonntagsblättern danken wir es mit, dass die deutsche Frau auf dem Lande eine reife, sichere Anschauung, eine tiefe Frömmigkeit besitzt, ja aus dieser heraus eine klare Bildung. Die Frau auf dem Lande ist schlicht, aber sie steht durch ihre Seele ebenbürtig neben der Frau der Städte.

Wie gross übrigens die Gewöhnung an die Sonntagsblätter und das Verlangen nach Lesestoff religiöser Art für den Sonntag geworden ist, zeigen die Tageszeitungen der verschiedensten Richtungen. Vor zwanzig Jahren nahmen sie auf den Sonntag und auf das Sonntagssehnen keine Rücksicht, heute bringen sie zum grössten Teil Sonntagsbetrachtungen. Das ist ein äusserer Erfolg der billigen Sonntagsblätter.

Die Erfolge sind nicht beendet. Im Gegenteil sind gerade von den Sonntagsblättern und ganz besonders von den Pfennigblättern in Zukunft noch weitgehende Einflüsse zu erwarten. Man arbeitet eifrig an der Hebung der Landbevölkerung und weiss, dass das zuerst Hebung der Frauenwelt auf dem Lande bedeutet.



# Milestones of Association History.

A STUDY OF THE GROWTH OF THE  
WORLD'S Y.W.C.A. FROM 1892-1914.

Clarissa H. Spencer.

GROWTH is a mysterious process, not always uniform or visible. There may be periods of very rapid progress in the development of a plant or an animal followed by a period of apparent quiescence, so that to judge of the true development of such an organism one must observe it carefully through a considerable period of its existence. What is true of plants and animals is also true of the social movements in which we are interested. How often we are highly elated over the rapid progress apparently being made by some cause dear to our hearts, only to have our hopes blighted a little later by some pause in its onward march or, worse still, by some apparent retrogression. We need to pray for vision, that we may see not only the events of the moment but of the past as well, that we may form a more correct judgment as to the result of the future. Such a perspective is very necessary in considering the history of that great social organism the World's Young Women's Christian Association. We cannot judge of its growth by considering its history for a few months or a year; we must study it in its various phases for a longer period of time. It is very suitable, therefore, that as we approach another World's conference we should review our work, not only during the past four years but since the World's committee was first organized, nearly twenty years ago.

As we look back upon the history of the World's Young Women's Christian Association we see that not only has there been marked outward and material development but an intellectual and spiritual one as well. The World's Young Women's Christian Association has grown in extent and numbers, and the ideals of its leaders with regard to it have also been clarified and enlarged. A widening vision of its functions and possibilities has been granted to us, and because of that we are often more conscious of the failures than of the successes of the work.

In 1892 the beginnings of our history, as a World's Association, were made at an informal conference held in London for the purpose of considering the formation of an international organization of the Young Women's Christian Association. From that date until the first World's conference in 1898, the efforts of the leaders in this movement were largely devoted to the drafting of a constitution, the formation of a World's committee, and the affiliation of national committees which desired to join. At the London conference, 1898, the constitution of the World's Association was formally adopted, together with the rules for the conduct of such conferences, the "QUARTERLY" was accepted as the official organ of the World's Young Women's Christian Association, the second week in November was appointed to be the world's Week of Prayer, and a world's badge was deemed desirable. One of the characteristics of this conference was the spirit of unity and love that was manifested. The delegates realized as they could never have realized before that they were members one of another, and of a real world movement. It was the dawn of a world consciousness in our Young Women's Christian Association. In other words, the London conference was a time of beginnings in union and organization, and the four years that followed were largely of the same character.

The second World's conference was held at Geneva, Switzerland, 1902. Although it was not so large numerically as the London conference, the fact that it was held on the Continent brought to it a far larger proportion of delegates from various countries in Europe. At the London conference there were 302 delegates representing eighteen countries, and of this number forty-four were from the Continent of Europe. At the Geneva conference there were only 175 delegates, but they represented nineteen countries, and seventy-two, or more than one-third, were from the Continent of Europe. The conference was, therefore, more cosmopolitan than the first, a happy consequence of the growth of the work and the earnest efforts of its leaders. Another advance step taken at this conference was the use of French as well as English as an official language.

One of the most important questions discussed at the conference was the policy of the World's Association with

regard to the organization of Association work in mission lands. Already work had been organized in India, but it was confined to women and girls who were at least nominally Christian. In considering the advisability of beginning the work in Japan and China, the conference had to decide whether it was in accordance with our principles to work among definitely non-Christian women and girls, or whether such work should be left to missionary societies. Urgent appeals had come to the World's Executive Committee from ladies in Japan and China, many of whom were missionaries, asking that secretaries be sent and the Young Women's Christian Association be organized in these countries as speedily as possible. Moreover, the first tour in the Far East on behalf of the World's Young Women's Christian Association had been made by its first general secretary, Miss Reynolds, in 1901, and she brought to the World's conference a strong plea that work be undertaken in mission lands.

After careful and prayerful consideration of the whole question, the conference passed the following resolutions:—

“We would further recommend that Association work be undertaken only in those countries to which we have been called by the resident missionaries, recognizing that such work may serve as a valuable link to unite all National Associations, and to create a centre of interdenominational work in the field. As at home, we strive to supplement, not to supplant, Church work, so our desire in the mission field is only to supplement, in no wise to supplant or encroach upon the scope of the Missionary Societies.”

“We recommend an increased recognition and development of the responsibilities of the young women of Christian lands toward those in non-Christian lands by those methods which, on the careful consideration of the National Committees, may be deemed best in furtherance of the cause of our Master, whether it be by the support of missionaries working under Missionary Societies, or by direct connection with the support of Secretaries sent out to do Association work in foreign countries.”

Thus, by the grace of God, our World's Association took another step into the wider ministry for the girls of the world. The Holy Spirit enlarged our vision and led us into a fuller, freer, richer service for God, as we definitely undertook the establishment of Associations for women and girls of the Far East. What inspiration and blessing this service has brought to our whole Association movement cannot



here be expressed, so richly have we been repaid for all we have tried to give to the women and girls of the Far East. Our Oriental members are indeed our peculiar treasure.

Another decision which made for greater unity and more representative action was the resolution passed by the conference that the World's Committee should meet biennially. By this action the whole World's Committee was made to realize its corporate responsibility for the work of the World's Association, and the Association received the inestimable benefit of the counsel of its leaders of many nationalities meeting together, not only for a few hours every four years in connection with World's Conferences, but also in the interim of such conferences in separate and more extended meetings. Each biennial Committee meeting has increased in interest and in power, as we realize when we compare the meeting held in London in 1904 with that held in Swanwick in 1912.

The four years following the Geneva conference saw the establishment of Association work in both Japan and China and the sending out of secretaries to both these countries. This period marks the resignation of Miss Reynolds, who for ten years had so splendidly served the World's Committee as its general secretary. Another event of great importance was the holding of the first biennial meeting of the World's Committee in London in 1904, already referred to.

In 1906 was held the third quadrennial conference of the World's Young Women's Christian Association in Paris, with 507 delegates, representing twenty-one different countries. Among the delegates we had the pleasure of welcoming for the first time a Japanese and two Indian ladies, a very significant fact in view of the action taken at the Geneva conference with regard to Association work in mission lands. Another striking indication of the growth of this international spirit was the presence of nearly ninety German delegates and the use for the first time of German, as well as French and English, as an official language of the conference.

To many the programme of the Paris conference must have seemed rather elementary, but it was a real effort on the part of the World's Executive Committee to bring before the whole conference the principles of the Association for consideration and discussion. The work had made

such progress that it was possible to use the conference for the full discussion and elucidation of the real mission of the Association to the membership at large; it was distinctly a campaign of education.

One very important action taken at the conference was the consideration of a scheme of co-operation between the World's Committee, National Committees having foreign departments, and National Committees in countries where as yet the work was not self-supporting. The need for this was made evident by the fact that not only in India but also in Japan there were secretaries sent out by two different National Committees, and this condition was likely to be true of other countries to which secretaries and money would be contributed in the future by the national movements in other lands. This scheme has undergone drastic revision, and is to-day a much broader and more comprehensive document, defining, as it does, the functions of the World's Committee and the various National Committees, both those sending out secretaries and those receiving them, and the inter-relationship of the same. It is, however, significant that the first step taken in the formation of this general policy was at the Paris conference.

Among the various results of the Paris conference was the definite decision of at least one very important National Committee to accept the four-fold Association basis of spiritual, intellectual, social and physical activities as the method for the Association work in its country.

During the past eight years the outward growth of the World's Association has been maintained, although possibly it has not been so rapid as at first. In all eighteen national movements have already been received into our World's Association, and though there are still some important countries in which National Young Women's Christian Associations should be organized, such organization will probably be effected rather slowly because of the conditions in those lands. On the other hand the actual number of Young Women's Christian Association members throughout the world has increased very greatly within the last few years, owing to the phenomenal growth of some of the National Associations affiliated in the World's Association. Moreover, there has been further internal development in recent years in the formation of foreign departments in Great

Britain, the United States, Canada, Australasia, Germany, and within the last few months the beginning of such a department in France and Italy.

There has been a steadily enlarging vision granted to the whole World's Association during these past few years, and its fourth quadrennial conference, at Berlin in 1910, played a large part in bringing this to pass. In the first place the conference was much more cosmopolitan than any previous one. There were present at it 1,194 delegates, official and visiting, representing 31 countries, of whom by far the largest number came from the continent of Europe, chiefly from Germany. The Oriental element was also more prominent. Among the principal speakers at the conference was one of our most prominent Japanese leaders, and for the first time in our history we had a Chinese delegate amongst us, a delightful presage of the increasingly valuable contribution which Oriental Association workers are to make to our whole movement.

Furthermore we had with us for the first time as welcome visitors two members of the Greek Orthodox Church, a Russian lady, and a Bulgarian. So the Berlin conference was composed of women of many different nations and forms of Christian belief.

The distinct purpose of the conference was to study carefully the great social, industrial and religious movements in the world to-day, especially in their effect upon the life and work of women and girls, and to discover how far the Young Women's Christian Association was meeting their needs in view of their present conditions, and what alterations should be made to render its work amongst them more effective. Not only the conference itself, but the preparation before the conference, enabled us to see more clearly our work in relation to the whole social fabric of our day. Among the results of the conference we may note that the leaders and delegates of one strong National Committee had a new vision given them of the world-wide character of our work, and the strength and value of the leaders of other national movements. More and more its national policies are being formed, not merely from the point of view of the national need, but also from that of the world. Another national movement entered upon a real and striking advance as a result of the investigation done in preparation for the conference, and of the conference itself.



World conferences differ in scope and character from national conferences. To the inspiration which always comes from the gathering together in one common bond and purpose of people of many nationalities are added difficulties of language, differences of customs, as well as national prejudices; but as one looks back on the history of our World's Young Women's Christian Association and notes the influence upon it of the four world conferences, held successively in London, Geneva, Paris, and Berlin, one can plainly see what inspiration and impetus each has brought to the work. The World's Association would not be in its present position if these conferences had not been held.

The London conference made possible the completion of our initial organization and promoted the spirit of unity. The Geneva conference enabled us to widen our borders and our sympathies, to take into our Association family women and girls from the uttermost parts of the earth. The Paris conference helped to make clear our Association principles as they affect our own members, to define our policy as to the relation of one national movement to another and to the World's Association, and led to fuller co-ordination of our work. The Berlin conference gave us a clearer vision of the needs of modern women and girls, and enabled us to see how far we had been able to meet those needs. It made us look beyond ourselves to the world about us, and to relate our work to the larger whole of the present social order.

Since the Berlin conference, not only have we been thinking seriously of our obligations to women in many different lands, but also of our obligations to women of other than Protestant Christian faiths. The recent development of our work in the Near East has led us to see that as an Association movement we must clearly understand our position with regard to these ancient Oriental Churches, to which an increasing number of our members belong.

As we look back upon our past, how clearly we can see God's guidance in each step of our development. From the first God has given us true leaders, who laid the foundations of our work with great wisdom and foresight, but I doubt whether even the wisest among them was able to foresee the lines on which the World's Young Women's Christian Association was to develop. He who sees the

end from the beginning has led us step by step, has heard and answered many a petition for help and guidance, and even during this past year has wonderfully granted our hearts' desires. And as we approach another World's Conference, to be held so soon in Stockholm, we realize that the end of God's guidance and grace is not yet.

Within the last four years there has been a great development in the Woman's Movement throughout the world. In some countries it has reached an acute stage, and one is almost forced to take sides in the issue. At the Stockholm conference of 1914, we wish to seek for guidance as to what should be our place in this great movement, and what our duties as Christian women are in view of it. We wish to consider our obligations to womanhood more carefully than we hitherto have done. If the Berlin conference gave us a wider outlook, we pray and trust that the Stockholm conference may give us a deeper insight into the great problems which confront womanhood to-day, and that our whole study of the question may be much more thorough than anything which we have as yet attempted. May we not hope that as a result of the Stockholm conference our Association movement in the different lands may become a real factor in promoting national righteousness, and that it may really and vitally touch the life and character of the girls in the lands in which it exists? Perhaps to some of us this seems almost an impossible dream, but already we see signs of promise that this is soon to be true of some of our national movements. Already one National Committee has appointed three great commissions, which are to study carefully during these coming months the conditions of women and girls of its nation and to work for the promotion of a higher standard of social morality, thrift and efficiency, and Christian education. Is it too much to hope that after our gathering together in Stockholm, we may return to our work with such faith and courage that, through our National Committees, our Movement may become a very real purifying influence throughout the world?

We believe that God is calling the Young Women's Christian Association out of the quiet sphere of service in which its work has hitherto lain in many countries into a larger field of activity, where it may more powerfully and influentially work for His glory and for the promotion of His

kingdom. We are persuaded that God would have the Young Women's Christian Association effectively hold up before the nations the highest ideal of womanhood, that He desires that we as a world organization of Christian women should do our share in helping to solve this great problem of the position and responsibilities of women in modern society. God grant that such a feeling of stern impulsion may lay hold on us all that in spite of our shrinking and timidity, our natural cowardice and faithlessness, we may step out to do great and valiant service for Jesus Christ among the women of our generation; and for His sake make our influence felt in every part of our national life, and throughout the world.

As we think of the wonderful and gracious guidance which God has vouchsafed to this movement and the point to which He has led it, and the present unparalleled need of women in all parts of the world, shall we not very humbly, but very seriously, take to ourselves as members of the World's Young Women's Christian Association the words that were spoken many centuries ago to a woman called to use her position and power for the salvation of her race—"Who knoweth whether thou art not come to the kingdom for such a time as this?" (Esther iv. 14).



## The Intellectual Opportunities and Activities of Swedish Women.

Maj. Lagerheim Björck, Lic. Phil.

SWEDEN is generally considered a country of high educational standards, and certainly the intellectual training bestowed upon Swedish children is very thorough. During the last few years, however, it has been found that our famous educational system has in some respects been somewhat unpractical, so many reforms have been carried out in this direction.

All education in Sweden is under Government control. In the *folkskole* (elementary school) every Swedish child receives its education free of charge from about seven till fourteen years of age. These schools range from the so-called peripatetic smaller elementary school, where six or eight children are taught for a few months every year or every other year, in some farmhouse in a small village or in a *lappkåla* (camp), up to the huge board schools of Stockholm. These are magnificent buildings, with gymnastic halls, baths, cookery departments, etc., and are attended by hundreds of children. The board school is supplemented, especially in the towns and in the vast and very poor parishes in the North of Sweden, by the *arbetstuga* (literally "working-cottage") where those children that need it most are taken care of during their leisure hours and taught all kinds of useful handicraft, such as *slöjd*, needlework, carpentering, brushmaking, and shoemaking. The education given in the best of the elementary schools is advanced, and foreign languages are taught in the highest classes, though they are optional. Further intellectual training is provided by evening schools and lectures, and by the *folkhögskolor*, colleges for young people who have been through the elementary schools. Attendance at the *folkskola* is compulsory for all children, unless they receive an equivalent education in other ways.

Parents who can afford it generally send their children to the higher grammar schools (*högre läroverk, elementarskolor*). After three or four years in a private preparatory school, a boy as a rule goes to the Government school, where through

nine long years, he is prepared for the students' examination, which gives him the right to matriculate at the university or to enter upon other lines of further training. If a little less learning is considered sufficient for his future career, he contents himself with the *realskole-examen* which is taken after six years' study.

While a boy is thus educated at a very small cost in the Government school (there are very few private schools for boys), his sister's education costs a considerable sum, almost all the girls' schools being private enterprises, with comparatively high fees. There are also a number of co-educational schools, both Government and private. The former, however, do not prepare for the students' examination. Many girls nowadays strive to "win the white cap," i.e., to pass the students' examination, and some of these go on to the university. Many girls also enter for the *realskole-examen*, but the majority pass through the seven or eight classes of the "higher girls' school" and receive a final certificate (*afgångsbetyg*), for which certain qualifications are required.

It should be noted that, with perhaps three or four exceptions, all Swedish schools are day schools.

The young girl who has finished school, and desires, or is obliged, to prepare herself for earning her livelihood, has many alternatives to choose from. If she wants to work in a post or telegraph office, a bank, or a business house, it is usually enough for her to take a short preparatory course. If she wants to become a teacher, either in an elementary or a higher girls' school, she must study from one to four years at a training college (*seminarium*), and take her teacher's examination. There are different training colleges for grammar school, elementary school and infant school teachers. For the kindergarten teacher there are Froebel institutes; for the music teacher there is the Conservatory or private schools; for the drawing, *slöjd*, and needlework teacher there are the "technical schools" or the "Academy of Art," the famous school of *slöjd* at Näs, or the courses arranged by the renowned society of *Handarbetets Vänner* (the friends of needlework). For the teacher of gymnastics there are the "Central Institute of Gymnastics" in Stockholm, and a couple of other schools. After a two years' course at one of these, a girl may become a "director of gymnastics," or may earn her living as a masseuse at home

or abroad. Lately a diploma has also been given for cookery, which is taught in schools of domestic economy, such as the *Fackskola för huslig ekonomi* at Uppsala, and others. Finally, it is not unusual for young educated girls to become hospital or children's nurses.

Let us now pass on to life at the university. Sweden in this respect resembles Germany rather than England or America. There are, properly speaking, only two universities, at *Uppsala* and at *Lund*; but to these should be added the *Karolinska Institute*, which is a medical college, and the *Högskolor* of *Stockholm* and *Göteborg*. *Högskolor* literally mean high schools; but these resemble a university, though not quite so comprehensive, having neither theological nor medical faculties. Then there are engineering, pharmaceutical, veterinary, and dental colleges, all in Stockholm, but they do not belong to the universities. The total number of students, including the colleges just mentioned, is about 5,500. Among these are about 450 women students, nearly three-fourths of whom belong to the *filosofiska fakultiten* (faculty of arts and science), and out of these again perhaps three-fourths study languages, literature, history, and other *humaniora* (arts). Many of the women students leave the university after having taken the *filosofie magister-examen*, which is specially adapted for future teachers and involves three or four years' study. But a fair proportion go on with more scientific studies and take the *filosofie licentiat-examen* and doctor's degree. To obtain that degree they must write a scientific thesis which is read in public.

The study of medicine has always attracted a fair proportion of women students, and at present about 15 per cent. of the whole. For a long time there was only one lady studying law, and though she became a university teacher her example did not seem to invite others to follow until quite recently. There are now some twenty ladies studying jurisprudence, and this year we have our first lady attorney. The study of theology has been still less attractive to girls; no wonder, perhaps, as a woman may not be a clergyman in the Church of Sweden, nor a theological professor, and to become a teacher of religion she need not study theology at the University. There are, however, a few girls among the theological students. At the pharmaceutical and dental colleges there are some thirty women.



The above figures represent rather a small proportion of women students, as compared with America or Great Britain, yet it is four or five times larger than twenty years ago. At Uppsala, where there are now one hundred and eighty women students, when I began my studies there in the 'nineties we were only about forty.

Every student at Uppsala or Lund is obliged to belong to what is called a *nation*, i.e., a union of students that come from the same province or diocese. Every *nation* has its own club-house, library and reading room, and its own funds. This is a very old institution inherited from the Universities of the Middle Ages. There are many other associations—unions for study and pleasure, for social and religious work, for co-operation and athletics. Athletics, however, play no essential part in Swedish student life.

The Student Christian Movement holds a prominent place among the students' unions. Branches exist in all the student centres. The total membership is somewhere between five and six hundred, some 15 per cent. being women. The organization in its present form is not very old, but it has proved one of strong vitality. In the Uppsala Association, for instance, founded twelve years ago, the membership is now upwards of two hundred and fifty or about 12 per cent. of the whole number of students. The Student Christian Movement of Sweden works along much the same lines as the movements of America and Great Britain. Bible and Mission study, meetings, discussions, addresses, summer conferences, periodicals and other literature, and libraries, are the main features of its work. There are also affiliated movements among the school boys and girls and the training college students. One characteristic trait of the Swedish Student Movement is the so-called "Church Volunteer Movement." The purpose of this branch is to work within the Church of Sweden for the realization of a national church (*folkkyrka*).

The women students form a separate department of the Christian Association, and while the students' summer conferences are open to both men and women, the school-girls' camps, or rather conferences, are held separate from those for boys and conducted by women students.

As they leave university life, with its many-sided interests and activities, let us consider what becomes of all these young women who have had the grand opportunities afforded

to a University student in our day. Many are deeply influenced by the religious movements within the student world, and will try to make their lives tell for Christ in the great struggle between light and darkness. Many on the contrary are swept into the current of radical or even agnostic thought that has its strong representatives at the Universities.

Of the women students the vast majority become teachers. To obtain the necessary training most of them in addition to their University course pass a *profär* (year of probation) at a boys' school or a training college. In spite of their more scientific training and longer time of study, these students will only have the same position as teachers educated at the higher training colleges. The medical students become medical practitioners after, perhaps, a few years as hospital assistants. They are not allowed to hold official positions as medical superintendents at hospitals or as district doctors (*provinsial-läkare*). The law students can only become attorneys, unless they want to utilize their knowledge in some kind of social work. A few women students will perhaps remain at the University as teachers (*docenter*, fellows). No Swedish woman has as yet become a university professor. Some will become librarians or journalists, a few perhaps authors.

This leads us on to literature, which ought to receive special consideration. Probably the greatest name in the Swedish literature of to-day is the name of a woman. *Selma Lagerlöf* is well known in most countries, and some of her novels, *sagas*, and standard geographical reading books are translated into most civilized languages. In her own country she is more beloved than any writer, man or woman, and it was the voice of the nation, one might say, that awarded her the Nobel prize of literature, which hitherto no Swedish author has received. Just a few names of other authors must suffice. A widely read and highly appreciated novelist was the late *Mathilda Roos*, the sister of the President of the Swedish Young Women's Christian Association. Another is *Sophie Elkan*, known chiefly as a writer of historical novels. The authorship of *Anna M. Roos* covers such widely different fields as stories for children, poetry, novels and essays on religious and philosophical topics. *Lotten Dahlgren* and the late *Anna Hamilton Geete* have compiled highly interesting memoirs. Our first lady

doctor of philosophy, *Ellen Fries*, was a distinguished writer of biographical and historical works, and so is *Lydia Wahlström, Ph.D.*, who has in some respects continued the life-work of the former. Many women utilise their capabilities for social work in the organization of charity, the education of the working classes, temperance reform, the revival of the *hemslöjd* (home industries), or in different branches of the women's movement. Indeed, in almost all departments of modern life, intellectual as well as practical, we find women doing good honest work.

### CONCERNING SWEDEN.

A Swedish correspondent has kindly recommended the following list of books concerning Sweden for the benefit of those delegates to the Stockholm Conference in June, 1914, who desire to acquaint themselves beforehand with Swedish conditions and manner of thought. Any of the books may be obtained from C. E. Fritze, Bookseller, 2, Fredsgatan, Stockholm.

| HEIDENSTAM, VERNER VON—                                           |         |     |     |     | Kr.   |
|-------------------------------------------------------------------|---------|-----|-----|-----|-------|
| "Karl XII. und seine Krieger-Erzählungen"                         | ...     | ... | ... | ... | 4.50  |
| "Die Schweden und ihre Häuptlinge"                                | ...     | ... | ... | ... | 5.00  |
| "A King and his Campaigners"                                      | ...     | ... | ... | ... | 2.00  |
| "Swedish Life in Town and Country"                                | ...     | ... | ... | ... | 3.50  |
| "Le Pélerinage de Sainte Brigitte"                                | ...     | ... | ... | ... | 2.80  |
| LAGERLÖF, SELMA—                                                  |         |     |     |     |       |
| "Heim und Staat, ein Vortrag"                                     | ...     | ... | ... | ... | 0.60  |
| "Jerusalem"                                                       | ...     | ... | ... | ... | 9.50  |
| "Eine Herrenhofsage"                                              | ...     | ... | ... | ... | 2.50  |
| "Die Königinnen von Kungahälla"                                   | ...     | ... | ... | ... | 3.50  |
| "Wunderbare Reise des kleinen Nils Holgersson mit den Wildgänsen" | ...     | ... | ... | ... | 12.50 |
| "The Girl from the Marsh Croft"                                   | ...     | ... | ... | ... | 6.00  |
| "The Story of Gösta Berling"                                      | ...     | ... | ... | ... | 7.50  |
| "The Wonderful Adventures of Nils."                               | 2 Vols. | ... | ... | ... | 11.00 |
| Jérusalem (in French)                                             | ...     | ... | ... | ... | 4.80  |
| La Légende de Gösta Berling                                       | ...     | ... | ... | ... | 4.80  |
| Le Merveilleux voyage de Nils Holgersson à travers la Suède       | ...     | ... | ... | ... | 2.80  |
| RYDBERG VIKTOR—                                                   |         |     |     |     |       |
| Der Waffenschmied : Erzählung aus der Reformationszeit            | ...     | ... | ... | ... | 2.75  |
| Singoalla (in English)                                            | ...     | ... | ... | ... | 6.00  |
| Teutonic Mythology...                                             | ...     | ... | ... | ... | 6.00  |
| Singoalla (in French)                                             | ...     | ... | ... | ... | 2.80  |



## Norwegian Women's Opportunities for Public Service.

Henny Dons.

As regards the number and variety of occupations open to women, the kingdom of Norway is far in advance of most other countries. The struggle for woman's rights began as early as 1814, the date of our national independence, for in that year there was born a woman who was destined to be the first to champion the cause of women, and who has left a deep impress on the records of that movement: CAMILLA COLLETT. "She was the apostle of the inward life, the right of feeling, of woman's cause," writes one of her biographers. That which caused her the deepest pain was the manner in which *womanhood* was irreverently examined and spiritually desecrated, both in literature and in art. In 1853 her chief work—"The Sheriff's Daughter"—appeared, "an artistic and inspired story of real life, of the fate of real human beings, related with dignity, fine feeling and humour." The problem of the book is:—What is the importance to society of emotion—woman's greatest psychological power? How is this treasure guarded? "It is despised, taunted, pillaged." "Womanly feeling, in its most comprehensive sense, must take the lead if society is not to perish. Marriage must not be woman's sole means of livelihood." Our great poets, Ibsen and Bjørnsen, took up the same question, and thus it came about that literature became the first means of championing woman's right to work, to knowledge, to education. In this way the path was cleared for the more practical reforms of later years.

It was evident that for women to be in a position to take up such work, they must have opportunities for obtaining a very different education from that which they had in those days. In 1876 women, or rather girls, were admitted to the "School Leaving Examination." In those days this was considered quite a startling innovation, as indeed it was. This modest beginning paved the way for many reforms. In 1879 the first Norwegian woman prepared for the *Matriculation* examination, but before she could pass the test it was necessary to obtain an alteration in the laws of

Norway. The amendment was passed by the Storting in 1882, and in the same year the Royal Norwegian University opened its doors to a woman, and allowed her to matriculate. In 1884 an Act was passed admitting women to all University examinations, academic degrees, and scholarships on equal terms with men. The first twenty-five matriculation examinations admitted no fewer than 706 women undergraduates. Of these 57 have taken their final degrees; 1 in theology, 8 in law, 35 in medicine, 8 in arts, and 5 in science. The first woman doctor took her doctorate in 1903.

Nevertheless, it cost a long and strenuous fight before positions were opened to women corresponding to the education they were now able to obtain. An Act passed in 1902 admitted women to posts as head mistresses and head teachers in secondary schools, whilst a similar Act provided for the appointment of women as teachers in training colleges and in elementary schools. Both in secondary and in elementary schools women are now very generally employed.

An Act of 1912 provided for the admission of Norwegian women to all civil offices, with the exception of:—

- (1) Members of the King's Council.
- (2) Holy Orders in the State Church.
- (3) Diplomatic and Consular Services.
- (4) Military and Semi-Military Offices.

The first woman professor was appointed in 1912.

The work of helping women forward to independence in other fields commenced about 1870. The School of Woman's Industry in Christiania was founded in 1875, by the "Society for the Promotion of Female Handicrafts." In 1900 this institution was taken over by the State and municipality. Its object is to train women in various kinds of handicraft and practical work, suitable for obtaining an independent livelihood, and in domestic service, and, in addition, to educate teachers of the various subjects taught at the school. So great has been the success of this school that its fame has spread not only all over Norway but to foreign countries as well.

About 1,100 women are now employed in the postal and telegraphic service, the first appointment in the Post Office having been made about 1870, and in the Telegraph Service as early as 1858.

At the commercial colleges women receive the same education as men, and are employed very extensively in banks, public and private offices, etc. A "licence to trade" is obtainable by women on equal terms with men, and many women are at the head of large concerns. Thus, for instance, in a little town in the west of Norway two women manage and own a shop, and one of them, in addition, owns *two steamers* of considerable tonnage.

Women are widely employed in industry, and a female factory inspector has been appointed on their behalf. A very large number of women work as sick nurses, both in higher and subordinate positions, whilst many have taken up small holdings as a means of livelihood. Women may also become dentists and chemists, and a glance through the directory will show that these professions are by no means the least popular.

Some women are now holding office in the police service, not so much because they coveted such a position but rather in order to be of assistance to the many unfortunate women with whom the police have to deal. A male police officer thus writes in this connection: "There can be no doubt that women are specially suited to carry out certain kinds of police duty in larger towns:--

"1. To assist and direct many women who, each year, are arrested for drunkenness, disorderly conduct, or other offences. To be present at the hearing of the case, to find out the individual circumstances of the accused and, if possible, to rescue them from misfortune and guide them to a useful existence.

"2. To give assistance to the authorities when the police are requested to investigate the conditions prevailing in a home. A woman's eyes will often be particularly useful in discovering abuses and imperfections that demand action on the part of the authorities concerned.

"3. To undertake investigations of poor quarters of the town when husbands or wives are suspected of neglecting their children on account of drink or idleness, and to enquire into cases where the vagrancy laws appear to be applicable. I believe that a woman will often be able to discover who is to blame in such cases much more easily than a man.

"4. Women police officers could also render valuable assistance by being present on sports grounds and public



playgrounds in the neighbourhood of schools, and at other places where young people congregate. A woman would be an excellent safeguard against indecency towards women and children, and by her presence could exercise a valuable influence upon the conduct of youths."

Women's wages is a question frequently under discussion in Norway, and time after time it has been necessary to take up arms on behalf of women in this respect. "Equal wages for equal work" is the demand that is put forth, but the great majority of women are still paid at a lower rate than men, and women are often appointed to posts in offices, etc., because they are cheaper. Women holding official positions, however—*i.e.*, higher offices in the Civil Service—receive the same salaries as men.

In 1901 women were granted a limited municipal franchise, whilst in 1910 the same was extended so that women were on an equal footing with men. Women now occupy many positions on local councils, both in town and country.

The parliamentary franchise was granted in 1907 with certain limitations, and is now—in 1913—enjoyed by both sexes on equal terms. Adult suffrage, without property qualifications, is now general in Norway, and women are thus on an entirely equal footing with men as citizens, with the same rights and the same obligations. The first woman representative sat in Parliament as a "deputy" member in 1912, although for a short period only; but a beginning has been made.

Home and society are now in closer relationship than was once the case, and there is an increasing desire on the part of women to take a more or less active share in public life. One reform succeeds another, and there are legislative changes impending that will make themselves felt in every home, and be of the utmost importance to the future of every child.

It is, however, not so much women's *rights* as their duties and responsibilities with respect to society that will be the question as time goes on, and greater and greater demands are being made continually upon woman's time, strength, and talents. It is, therefore, necessary that we should do all in our power to enable our country to possess a race of fine, strong, and pious women, who in the love and fear of the Almighty will endeavour to solve the problems that await them on behalf of home and society.

## “Theosophy and the Coming Christ.”\*

Michael Wood.

I HAVE been asked, in connection with this little pamphlet, to give my opinion as to whether it is possible for a member of the Catholic Church of Christ to be also a member of the Theosophical Society. This request has been made because I was once a member of the latter and am conversant with its tenets. Once I should have answered “Yes”; now I answer “No.” Let me give my reasons for this change of opinion; let me also hasten to say that I believe God guided me into the Theosophical Society to learn through it, and guided me out of it that I might escape a great peril, and that I owe it a debt of gratitude for many things. Much of its teaching is beautiful; I believe much of it, save where it touches Christianity, is true. It teaches much that is true concerning that strange, dangerous “psychic” borderland which is distracting the attention of many from the true spiritual life; it is marvellously helpful in its explanations of obscure physiological conditions and of what I might call the “psychology of nature.” But knowledge and truth are not necessarily from a holy source. Assume, for the sake of argument, that these teachings are from the supreme opposer of Christ, is it not likely the fallen archangel could instruct as to the borderland worlds invisible; that he knows a good deal concerning the mechanism of souls he studies to wreck and destroy; and that he is a better scientist than our scientific men?

When I joined the Theosophical Society, it was stated that no person’s religious belief would be interfered with. Some members opposed Christianity; the Society, as such, was neutral—at least theoretically, but now there is a change, and has been for some years. The tenets of Hinduism, Buddhism, and Mohammedanism are left untouched, the founders of these religions, that is Buddha and Mohamed, are not belittled. Shri Krishna is left in the position

\* “Theosophy and the Coming Christ,” by E. R. McNeile. Published S.P.G., Tufton Street, Westminster, London, S.W. 1913. Price 1d., post free.

claimed for him by his worshippers, but on "occult authority" it is denied that our Lord was very God. He was, it is said, a man who had climbed to divinity and who took possession of the body of another man during three years, returning the body to its original owner before the agony in the garden, so that the owner bore the anguish brought about through the three years' ministry of the Christ. That cuts away the mighty significance and deep mystery of the agony at once. I might also say it reverses the attitude of our Lord, who, saving others, could not and did not spare Himself.

On "occult authority" (mark! not on *human reasoning and opinion*, but on "authority," the authority of an "expert" in touch with masters who have superhuman knowledge) which cannot be tested, but must be received on faith by the majority, the Virgin birth, the Atonement, the Crucifixion, the Resurrection, and the Ascension, are all denied. The second coming is the return of Christ to take possession of another human body; possibly that of a young Indian boy, a ward of Mrs. Besant's.

I think it is obvious that this is not "the Faith once delivered to the Saints"; people may choose between the teaching of the Church and occult teaching, but they are in opposition and it is of vital importance this question as to whether our Lord was or was not the God who made us. If He was God and we do not worship Him, we commit sin. If He was not God and we worship Him, we commit sin. It is sin to worship a human being with divine honours. It is sin to deny God Incarnate the worship which is the due of the creature to the Creator.

The Theosophical Society says He was one of many divine men, the highest *perhaps*; these opinions are divided among occultists. The Catholic Church says He was the Word made Flesh, the Creator of all things, equal with the Father as touching His Godhead. If the Theosophical Society is right, the Catholic Church is wrong. If the Catholic Church is right, a society which is denying the teaching of God the Holy Ghost is no place for a member of that Church.

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## Chez les Protestants français depuis la Séparation.

Pasteur Ahnne.

LE Concordat de Napoléon I avait réglé pendant un siècle, en France, les rapports de l'Etat et des Eglises. Il fut dénoncé le 9 Décembre 1905 par la seule volonté de l'Etat, sans consultation préalable des Eglises intéressées.

L'Eglise catholique ne crut pas devoir accepter la situation nouvelle qui lui était faite. Et cela pour deux raisons surtout. D'abord la prétention du pouvoir civil de s'ingérer dans ses affaires et de lui prescrire son organisation lui parut intolérable. Ensuite l'obligation de constituer pour l'exercice du culte des associations où l'élément laïque concourt au gouvernement de l'Eglise allait à l'encontre de tous ses principes, de toutes ses traditions. Sur l'ordre exprès du pape, les évêques préférèrent abandonner la plus grande partie des biens ecclésiastiques, plutôt que de se soumettre. En vain le gouvernement essaya-t-il des transactions et des accommodements. L'Eglise catholique s'est mise volontairement en marge des institutions officiellement reconnues de l'Etat. Elle ne semble pas d'ailleurs s'en trouver plus mal. Si la perte de son patrimoine lui a porté un coup sensible, si le recrutement de ses prêtres semble se faire assez laborieusement, elle déploie une extraordinaire activité pour gagner du terrain dans tous les centres importants ; son effort tend surtout à conquérir la jeunesse ; elle cherche visiblement à se préparer une revanche sur le terrain politique.

Les Eglises protestantes n'avaient pas les mêmes raisons de s'insurger contre la loi de Séparation. Celle-ci ne modifiait en somme pas grand'chose à leurs traditions. Il leur suffirait de quelques formalités pour s'adapter aux exigences de l'Etat. Elles pourraient conserver leurs conseils presbytéraux, leurs consistoires, leurs synodes, toute leur organisation. Dans la pratique, l'Etat, les sachant peu nombreuses et d'ailleurs imprégnées d'esprit républicain, ne s'occupait guère d'elles que pour rétribuer maigrement leurs pasteurs. Elles s'accommodaient fort bien de cette situation ; elles ne souhaitaient pas un changement qui se traduirait par

d'assez lourdes charges financières. Mais aucun principe n'était en jeu. Elles acceptèrent sans enthousiasme, mais aussi sans hésitation, la condition nouvelle qu'il plaisait à l'Etat de leur imposer.

Le Concordat,—ou plus exactement les Articles organiques du 18 germinal an X,—avait reconnu les deux cultes protestants alors existant en France : le culte réformé et le culte luthérien. Diverses Eglises ou sectes non subventionnées par l'Etat s'établirent au cours du XIX<sup>me</sup> siècle ; elles furent toujours une petite minorité dans le protestantisme français ; on peut citer les Eglises libres, l'Eglise méthodiste, l'Eglise baptiste, etc.

Voyons ce qui advint de ces divers groupements au moment de la Séparation.

Les protestants étaient alors, d'après une estimation largement approximative, environ 600 mille, les 9/10 environ se rattachant à l'Eglise réformée et 1/10 à l'Eglise luthérienne.

L'Eglise réformée, celle-là même qui endura de si terribles persécutions aux XVI<sup>me</sup>, XVII<sup>me</sup> et XVIII<sup>me</sup> siècles, avait des paroisses dans la plupart des villes de quelque importance ; dans certaines régions du Midi, elle groupait une partie fort appréciable de la population. Elle comptait en tout environ 530 paroisses, avec 765 pasteurs.

Depuis longtemps des dissentiments d'ordre doctrinal et théologique la travaillaient. Les *orthodoxes* ou *évangéliques* refusaient de siéger dans les mêmes conseils que les *libéraux* ou *rationalistes*. Quand survint la Séparation, ces forces de désagrégation n'étant plus contenues par le lien officiel, l'Eglise réformée se brisa en trois morceaux. Les *évangéliques* se constituèrent à part, formant le groupe le plus nombreux (500 paroisses environ). Les *libéraux* s'organisèrent de leur côté. Un tiers-parti enfin, appelé *de Jarnac*, dans le désir de préparer pour l'avenir une réconciliation, refusa pendant plusieurs années de se joindre à l'un ou à l'autre des groupes extrêmes, mais finit par s'unir à celui de gauche (ensemble environ 185 paroisses). Quelques églises enfin (24) restèrent isolées et autonomes.

Il est permis de regretter que l'Eglise réformée, dont le passé est si glorieux, n'ait pas su conserver son unité. Peut-être le temps viendra-t-il, dans un avenir plus ou moins éloigné, où la charité triomphera de l'esprit de parti sans que la fidélité à l'évangile ait à en souffrir et où tous les fils de la Réforme française habiteront la même maison.

L'Eglise luthérienne n'a pas connu de crise semblable. Très diminuée depuis l'annexion de l'Alsace-Lorraine à l'empire allemand, elle forme deux groupes : à Paris (12 paroisses, avec 30 pasteurs environ) et dans l'Est, à Montbéliard (38 paroisses, avec 45 pasteurs environ). Chacun de ces groupements a conservé son Synode particulier et son autonomie financière. Le Synode général assure l'unité de l'Eglise. Au point de vue administratif, la Séparation n'a donc apporté aucun changement important à l'organisation de cette Eglise.

Quant aux Eglises libres, méthodistes, baptistes, elles se sont bornées à faire les déclarations prévues par la loi et ont continué à vivre comme auparavant.

Dans les deux Eglises jadis unies à l'Etat, il s'est fait, aussitôt après la Séparation, tout un travail de remaniement des circonscriptions paroissiales. On pouvait s'y attendre. Le mouvement de population qui entraîne vers les villes les habitants des campagnes a appauvri certaines églises, il en a enrichi d'autres. L'administration des cultes n'en tenait aucun compte ; elle ne supprimait ni ne créait aucun poste ; elle regardait comme immuable et intangible la carte de la France protestante. Lorsque les Eglises devinrent seules responsables de leurs destinées, elles s'empressèrent de fondre ensemble certaines paroisses et d'en dédoubler d'autres. Il y eut ainsi un certain nombre de déplacements de pasteurs. Mais en somme et dans l'ensemble, le chiffre des églises et celui des titulaires ne semble pas avoir beaucoup changé. L'augmentation du nombre des paroisses dans l'Eglise réformée tient au fait que certains postes d'évangélisation et certaines congrégations indépendantes se sont constitués en associations culturelles.

Les Eglises ont actuellement, depuis la Séparation, deux sujets d'inquiétude assez graves. Elles doivent pourvoir d'une part au recrutement de leurs ministres dont la situation a cessé d'être officielle, d'autre part au traitement de ces ministres.

Deux Facultés de théologie, à Paris (luthérienne et réformée), et à Montauban (réformée), assurent les études des futurs pasteurs. Naguère elles faisaient partie de l'Université. Elles ont continué à vivre dans les mêmes locaux, avec les mêmes programmes et les mêmes professeurs, subventionnées par les fidèles. Mais le nombre de leurs



étudiants a sensiblement baissé. Autrefois la position d'un pasteur était modeste, mais assurée et paisible ; l'incertitude du lendemain a contribué sans doute à rarifier les vocations. Cependant divers indices font espérer que la crise sera passagère. En attendant, il a fallu faire appel déjà à un certain nombre de pasteurs étrangers en particulier suisses.

Quant à la situation financière des Eglises, elle présente aussi une certaine gravité. Les allocations décroissantes que l'Etat s'est engagé à servir, à titre d'indemnité, à certaines catégories de pasteurs pendant huit ans au maximum ont empêché jusqu'ici des déficits sérieux dans les diverses caisses synodales. Mais ces subventions touchent à leur terme et le protestantisme devra faire de plus grands sacrifices que ceux qu'il a consentis jusqu'ici. Les ressources ne lui manquent pas. Sa libéralité saura sans doute se montrer à la hauteur des circonstances. Il se peut toutefois qu'il y ait quelques années assez dures à passer avant que l'habitude soit prise de donner largement. On peut craindre aussi que les œuvres de bienfaisance, d'évangélisation, de missions en pays païens n'aient à souffrir de ce surcroît de dépenses.

La vie religieuse a-t-elle bénéficié ou pâti de la Séparation ? Voilà la grande question. Il n'est pas facile d'y répondre. Les ennemis de l'Evangile escomptaient un désastre pour les Eglises. Dès à présent on peut affirmer qu'ils se trompaient. Grâce à Dieu, les Eglises continuent à vivre. Par contre certains chrétiens attendaient un réveil bien nécessaire de la vie religieuse. On ne peut dire, hélas ! qu'il se soit produit. On ne voit pas que les temples délaissés se soient remplis ni que les protestants se soient levés en masse pour affirmer leur attachement à l'Evangile. Toutefois il est réconfortant de constater qu'une crise aussi sérieuse et à laquelle on ne s'était point préparé n'ait pas causé de graves dommages. De plus la partie vivante des Eglises paraît avoir pris davantage conscience de ses responsabilités. Nous craindrions d'exagérer en avançant que la Séparation a produit chez les protestants de France d'heureuses conséquences dès maintenant visibles. Mais nous craindrions davantage d'affirmer qu'elle leur a été nuisible. Il faut attendre. L'heure n'est pas venue encore de prononcer un jugement précis et définitif.

## Reviews of Books.

**The Christian Movement in Japan: A Year-Book for 1913.** Edited by the Rev. J. L. DEARING, D.D., for the Conference of Federated Missions in Japan. 1913. Price 5s.

Those of our readers who have read in various periodicals of Dr. John R. Mott's tour during 1913 on behalf of the World Continuation Committee in India, China, and Japan, will be interested in this book, which preserves amongst its usual contents as a year-book of missions in Japan, abstracts of a number of reports, compiled by various missionary bodies in preparation for his visit to that country. It is a mine of information, and we notice that much care has been devoted to the women's section. The case for Higher Christian Education for Women is admirably stated, and Miss A. C. Macdonald, the National Secretary of the Young Women's Christian Association, has contributed a succinct account of the Association's activities during 1912-1913.

The findings of the Conference, under Dr. Mott's leadership, are of great interest, emphasising, as they do, the call, above all, for Japanese workers to evangelise the Empire. One Japanese evangelistic worker is estimated as necessary for every 10,000 of the population, and special attention is called to the need of work for Japanese in Korea and Manchuria, as well as Formosa. In this island, ceded by China to Japan in 1895, there are 121,000 savage aborigines, only a small fraction of whom have as yet submitted to the Japanese government, and who are totally destitute as regards any opportunity of hearing the Gospel.

**The Spirit of Japan.** By the Rev. G. H. MOULE. Published by the Student Volunteer Missionary Union, 93, Chancery Lane, London, W.C. 1913. Price 1s. 6d. paper, 2s. boards. (Illustrated.)

This is the senior textbook published for 1913-1914 by the United Council for Missionary Education, and it worthily succeeds "The Renaissance in India," and the other volumes in the series. Many details of Japanese history are to be gleaned from the book, as also many of the external characteristics of the people are described in Chapter VII., but it is primarily concerned with the subject of its title, "The Spirit of Japan," that which has individualised the nation from among all others, and foreshadows its peculiar contribution to the Church of Christ once, it is converted.

The first chapter defines "Bushido," the famous unwritten law of the old "samurai," and considers the problem of the place of Bushido in modern Japan. The author, himself an experienced missionary, has consulted and quotes a number of Japanese thinkers interested in the question, and their opinions add greatly to the value of the book. Chapters II. and III. study the religious factors of Shintoism and Buddhism in the spirit of Japan, and carefully work out both the points of contact between Christianity and these religions and their defects in the light of the Gospel. Chapters IV., V. and VI. give the story of the coming of Christianity to Japan, Chapter VI. explaining at some length the political, intellectual and social problems which are being faced by Japanese Christians at the present time, and in Chapter VIII. we learn the present status of "The Church in Japan." Considerable stress is laid on the question of Church Union in Japan, for the author agrees emphatically with Dr. Harada, who wrote in the *International Review of Missions* for January, 1912: "There is hardly any greater hindrance

to the spread of Christianity than the present diversity of denominations and antagonism between different communions. The spirit of Japan is essentially a national spirit, and it has therefore been a disappointment to find that the delegates to the recent Conference, under Dr. John R. Mott's leadership, placed on record their opinion that "there are few signs of a movement in favour of a nation-wide Church." At the same time the book conveys a strong message of hope that one day, and it may come sooner than we expect in that land of surprises, there shall be a national Church itself "the corporate expression of a Christianised Yamato-damashū."—E. I. M. B.

**The Hope of the Redemption of Society.** By MALCOLM SPENCER. Published by Student Christian Movement, 93, Chancery Lane, London, W.C. 1913. Price, cloth, 2s. 6d.; paper, 1s.

This book is a companion volume to the social study text-books previously written by the same author, "Social Degradation" and "Social Reclamation." It is meant primarily for use in study circles, each of the eight chapters being followed by a few questions for discussion and a short bibliography; but the theme and its treatment is full of interest for the ordinary reader, and the standpoint from which it is written may be gathered from the following extract: "We believe that Jesus has brought the life of God into our life so surely that whatever belongs to it can be redeemed. Our sense of His lordship over life admits of no limit of sphere or operation. Anything human can be purified, redeemed and glorified." This is a truth of which those of us who work among the lowest classes of society, where physical and material conditions are so deadening, need constantly to be reminded. The book is suggestive and inspirational, and is not a text-book in the sense of being a condensed source of information on social subjects.—

A. E. M. M.

**The New America: A Study in Immigration.** By MARY CLARK BARNES and LEMUEL CALL BARNES. Published by Fleming H. Revell & Co., 158, Fifth Avenue, New York. 1913. Price 50 cents.

The first part of this concise little book consists of an historical sketch of the peopling of the United States, stress being laid on the diversity of origin and high rate of illiteracy amongst the early settlers. The next section tells of the development of the nation, of the great influx of Irish, German, and Scandinavian immigrants, and also of the forced entry of the negro.

But the most interesting chapters are those dealing with the really enormous problem with which the States are now grappling, the inflow every year of thousands of the peoples of Southern Europe—Italians, Russians, Poles, Montenegrins, Rumanians, etc., many of them illiterate, most of them ignorant of any language but their own.

These immigrants are carefully examined before landing, and the diseased, deficient, criminal, and all who are likely to become a public charge, are sent back to their own countries. It does not seem from the careful investigations made that these peoples add an undue number to the ranks of the insane, pauper, or criminal classes; in fact, the figures compare very favourably with those of the older immigrations. They are, in general, hardy, simple people, and even in respect of uncleanness too often the fault lies not with the immigrant families but with the wretched tenements into which they are crowded, often out of repair, dirty, and lacking in proper water supply and sanitation. A great number of the immigrants work as navvies, miners, or in steel or other mills; but many others settle on the land and become good and thrifty farmers.

The societies and agencies at work among the immigrants are many. First and foremost the Immigration Department itself, then the various societies that meet and help the immigrant on landing. Once settled in the



country, for the children there are the schools, and the good work they do is incalculable. "Children of twenty-nine nationalities enter our schools, they go out one nationality," says a teacher from New York City. The Young Men's and Young Women's Christian Associations reach forty different nationalities, with their educative and other organizations, and at work too are the many Home Missionary Societies and the Bible Society. A number of individual congregations have realized the problem and have organized special efforts to meet it, teaching English and drawing the stranger into Church life; but others are curiously blind to the great opportunity offered them by this people at their gates.

It is said that in the lifetime of the present generation thirty-three million immigrants will enter the country, and of these four-fifths will know no English. They come to get something better than they have had in their old homes, surely the Christians of the States should see they get it. When drawn into the Churches these people offer a type of religious life that is peculiarly model. They are simple and whole-hearted, give in proportion to their income twice as much as the longer settled peoples. This fervent, apostolic spirit offers an example and stimulant to Church life that is invaluable.

Three hundred thousand men and women leave the States every year for their old homes. In China and Japan many a native Church owes its origin to a returned emigrant. Could the great mass of foreign peoples in the States be made followers of Christ the problem of the evangelization of the world would become a simple one.—M. L. A.

**Science and Christianity.** By P. V. BEVAN, D.Sc. Published by Student Christian Movement, 93, Chancery Lane, London, W.C. 1913. Price 6d.

In this pamphlet Dr. Bevan sets out "to trace some of the influences science has had in the past on religion, to see how the scientific attitude has changed in the last half-century, and to examine the influence of the scientific atmosphere and temper of mind on the religious and Christian notions of our own day." The main thought is that no conflict between science and Christianity can touch essentials: "the fact that contact of some kind with the Personality of Jesus has made us better men and women, as the one thing we really know," rest upon exactly that evidence of personal experience which forces conviction on the scientific mind, and a mechanistic theory of biology can no more destroy the foundations of Christianity than did the astronomy of Galileo. Science has been victorious in its historic conflicts with orthodoxy over the solar system, and evolution: "amongst those who count in religious thought the conclusions of science are accepted." On the other hand, many quotations are given to show how remarkably science, and especially biology, grows less dogmatic and more modest as it advances.

On the subject of miracles the writer tells of his own difficulties, rather than giving a scientific view, and he pleads that in any case they are not now-a-days the groundwork of faith. After touching on the science of religious experience, the pamphlet closes with a quotation from Dr. Glover on the revelation of Christ in Christian character.—H.P.H.

**Margaret Ethel Macdonald.** By J. RAMSAY MACDONALD. A special 4th edition, issued with a new Preface by the Women's Labour League, 3, Lincoln's Inn Fields, London, W.C. 1913. Price 1s. 3d. post free, and with special rates for several copies.

All royalties on the earlier editions went to the Baby Clinic and the Sculpture Memorial. The royalties on this new edition will be given to the Women's Labour League. (*For review see "THE WOMEN'S INTERNATIONAL QUARTERLY," January, 1913.*)

**The Manhood of the Master.** By Rev. H. E. FOSDICK. Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York. 1913. Price, 15 cents.

"This book," says the Introduction, "is not a life of the Master nor a study of His teaching. It is an endeavour to understand and appreciate the quality of His character. It is, however, quite a different presentation of the subject from that in the Rev. H. W. Oldham's 'Studies in the Gospel of St. Mark,' which also has the character of our Lord as its keynote and which has been probably used by so many of our readers. This new series of outline studies take the subject topically under such headings as 'The Master's Joy, Magnanimity, Indignation, Sincerity, Fearlessness,' and so forth. Short passages from the Bible are chosen for each day of the week, and the week's general topic is elaborated in a longer meditation for the seventh day. Questions of criticism are not entered into, and for devotional Bible study busy people will find the book very convenient. While containing much food for thought, it is small enough to slip into the handbag, and, except in the seventh day meditations, quotations from the Bible are given in full. A somewhat regrettable feature is blank pages instead of even simple outlines for Group Discussions, but the book is better adapted for private than for united study.

**Studies in New Testament Thought.** By Rev. B. K. CUNNINGHAM. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. 1913. Price 8d. net.

From time to time many leaders of Bible classes feel the advisability of a course of study on some of the cardinal doctrines of the faith, as also individual Bible students welcome an opportunity to revise their standards of belief. Both these groups will find help in this booklet, not the least valuable part of which is the advice as to further reading, associated with each "united study." The bibliography is also very suggestive and well chosen.

If one may discriminate, the study on "The Church" strikes one as especially practical. The fact of our many divisions is not ignored, but, above all, the author emphasises the New Testament conception of the Church. He has a strong message for many to-day when he says: "The primary duty of a Christian is not the saving of *his* soul, nor the saving of *someone else's* soul, but the 'saving of souls'; for by the saving of souls he is building up the Body of Christ. We must regard the building of the Body as the end, the saving of souls as the means." But this is only one of many paragraphs of deep, far-reaching import.

**In the Year One in the Far East.** By E. M. E. BARING-GOULD. Published by the C.M.S., Salisbury Square, London, E.C. 1913. Price 1s. 6d.

**Revolution, and Other Tales.** By MARGARET BALDWIN. Published by the C.M.S., Salisbury Square, London, E.C. 1913. Price 1s.

These books on the Far East would make pleasant and interesting reading at work parties. Miss Baring-Gould's is a description of her journey round the world in 1912, as a member of a C.M.S. deputation to Japan and China, and Miss Baldwin's consists of a series of stories during the Revolution year, in connection with C.M.S. medical work at Foochow. Both books are delightfully illustrated, give a good impression of every-day experience rather than problems, and will create and deepen living interest in women's work in the East. Our own Young Women's Christian Association work is not actually mentioned, but Tokyo, Osaka, Shanghai, Hong Kong, Canton, and Foochow are all described, and these cities, for which we are constantly asked to pray in our Associations, will certainly become more real by the perusal of these attractive books.

**The Missionary Motive.** Edited by W. PATON, M.A. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price 2s.

This collection of historical studies by eight leaders of the British Student Christian Movement deals with the missionary motive as it has expressed itself in the successive ages of the Church. It will be appreciated alike by those who have upon them the burden of securing more foreign missionaries and are in need of help in presenting the true missionary appeal to service, and by those who are on the eve of offering themselves as missionaries and are seeking a standard whereby to test their resolve. Not so much the appeal of the need of the world for the Gospel of Jesus Christ is set forth as the impelling, inward driving force of spiritual obedience to His last command.

Throughout the book there is a constant echo of the World Missionary Conference of 1910; the same catholicity of spirit, the same scholarly and yet simple handling of much accumulated material, and the same insistence on the all-prevailing power of faith in the Risen Christ. Chapters IV. and V. break new ground for such a text-book and are very welcome. They deal respectively with "The Missionary Motive in Mediæval Missions" and "The Missionary Motive in the 16th and 17th Centuries," the missionaries mentioned being those of the Roman Catholic Church, who are not so well known to most modern students of missions as they should be, although our own Christianity of the West was founded by their labours. We cordially commend the book to serious students of the History of Missions.—E. I. M. B.

**Men and the World Enterprise.** Edited by CHARLES T. BATEMAN. Published by Oliphant, Anderson & Ferrier, Edinburgh. 1913. Price 1s. net.

This other symposium on the present-day appeal for the speedy development of foreign missions also echoes the World Conference of 1910. It is the record of the first National Conference of the Laymen's Missionary Movement in Great Britain, and is to be recommended more especially to our brothers, husbands and young men's Bible classes. After a "World Outlook," by Mr. Kenneth Maclellan, organising secretary of the World Missionary Conference, full of interesting, practical details, there are a series of chapters describing the most needy fields of the world: on Africa, by Dr. Karl Kumm; on China, by Dr. S. Lavington Hart, formerly at Tientsin; Dr. W. H. G. Aspland, formerly of the Union Medical College, Peking; and Mr. M. T. Z. Tyau, of the Chinese Students' Christian Union in Great Britain; and on India, by Mr. N. Micklem of Oxford, and Professor J. R. Raju, of Agra. Mr. Tyau and Professor Raju have a message all their own about the prospects of Christianity in Asia, but many other parts of the book are also arresting. It is in no way addressed to women, and yet we are glad to call the notice of our readers to it; we women might make use of many opportunities to enlist new friends for the missionary cause by the loan of such a man's book as this. It emphasises no particular Society's work and appeals to plain common sense in a most practical spirit, without, however, minimising the essentially spiritual motive behind all foreign missions.—E. I. M. B.

## BOOKS RECEIVED.

*(This notice does not preclude a review in a subsequent issue.)*

**The Christian Approach to Social Morality.** By RICHARD C. CABOT, M.D. Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York. 1913. Price 15 cents.

Three lectures on "The Consecration of the Affections," delivered before



the Third Biennial Conference of Employed Officers of the Young Women's Christian Association, held at Richmond, U.S.A., April, 1913. Also the Report of the Commission on Social Morality, presented at the General Convention of the Young Women's Christian Association on the preceding days.

**The Challenge of the Country.** By Professor G. W. FISKE. Published by the Association Press, 124, East Twenty-eighth Street, New York. 1912. Price 75 cents.

**Studies in Christian Truth.** By Rev. H. R. MACKINTOSH, D.D. Published by the Student Christian Movement, 93, Chancery Lane, London, W.C. Price 8d. net.

**The Hymn Book of the Ages.** By S. B. MACY. Published by Longmans, Green & Co. 1913. 660 pp. Price 3s. 6d. net.

The Book of Psalms, with the text of the Authorised Version, and a short devotional commentary, including an "Ancient Prayer" at the close of each psalm.

**A Soldier of the Cross.** By H. E. BOORD. Published by Longmans, Green & Co. 1913. Price 1s. sewn; 2s. cloth.

A series of short, practical lessons on the vows taken in Christian baptism and the fundamental doctrines of the faith.

**One Increasing Purpose.** Addresses delivered at the National Young Women's Christian Association Conference at Edinburgh, October, 1913. Published by the Young Women's Christian Association, 26, George Street, Hanover Square, London, W. Price 6d.

**Recueil de Chansons pour Jeunes Filles.** 0.75 centimes.

**Vingt-six Chansons sur les Poésies de Yéga.** Chant seul, 0.75 centimes; piano et chant, 5 fr. Par Charles Huguenin, Maître de chapelle à l'Eglise de l'Oratoire du Louvre, Paris. En vente 39 Avenue de St. Mandé, Paris.

**Young Women's Christian Association Calendar, 1914.** Published by the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York City. Price 25 cents.

**Almanach de la Jeune Fille pour 1914.** Rédaction Madame CÉCILE CAILLE. Rivaz. Suisse. 60 centimes.

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## Association and General News.

**UNITED STATES AND CANADA.**—The home and foreign missionary leaders of the United States and Canada have decided to engage this winter in a united missionary campaign, the most extensive and important piece of co-operative work which they have ever undertaken. The object in view is to enlist a far larger number of Church members as intelligent missionary workers, supporters, and intercessors; of the more than twenty millions of Protestant Church members in North America, less than one-half of them are doing anything or giving anything to meet the missionary needs either at home or abroad.

In addition to aggressive educational plans to be carried forward within the various denominations, there will be several hundred two-day missionary conferences held throughout the United States and Canada. More than twenty teams of experienced speakers are already organized for the efficient conduct of these conferences.

This extensive campaign is planned to lead up to a simultaneous personal canvass in March, 1914, for all missionary purposes, on the part of all the Churches of all denominations, so far as they will undertake it. More than two hundred speakers will participate in the conferences; probably hundreds of thousands of men will assist in the simultaneous canvass for missionary subscriptions. The entire effort should mean a marked quickening of the spiritual life of many thousands of churches, resulting in greatly increased Christian activity and liberality.

In view of the vast issues involved, the Executive Committee of the United Missionary Campaign appeals to Christian people everywhere to join in frequent prayer for God's clear guidance and manifested presence and power in connection with this entire undertaking.

**A Five-year Course for Thrift and Efficiency.**—"The Young Women's Christian Associations of the United States have entered upon a five-year course for thrift and efficiency among young women. One million printed hints are going out from headquarters relating to winter surroundings, and these are to be followed next spring by one million more, giving suggestions about summer conduct and care. Classes are to be held at all Young Women's Christian Association buildings. These are to be extended to high schools, to rest rooms in department stores, to parish houses of churches, to clubs, to colleges, and to all centres everywhere that it is possible to reach young women. A campaign on so large scale has never before been undertaken by the Association. The purposes are to come into touch with the young women of all classes, the well-to-do as well as the shop girl, and to teach all how to make the most of their lives. Wealthy girls who are leading butterfly lives, as the Association charges that some are doing, are to be taught the missionary spirit if possible. Poor girls who think they can do nothing at all because they have so little to do with, are to be taught to use that little better than they now do. Especially is this a campaign for correct morals, not for separation from society of men, but for proper conduct while in their company. School authorities, public and private, ministers of many religious bodies, the social reformers, these and many others have promised co-operation with the Associations."—"The Christian Intelligencer," New York, October 22nd, 1913.

**THE SAN FRANCISCO EXHIBITION, 1915.**—"The general secretary of the San Francisco Association asks that every Association be urged to warn girls and women against going to San Francisco on the supposition that they can secure employment because of the approaching

Panama Exposition. To quote from her letter: 'We are already overwhelmed by those who have arrived thus early, and we are besieged with letters from all over the United States, asking us about the possibilities of securing employment. It is impossible to find positions for one-quarter of the number who are here now; so you will see the hopeless outlook for those who will come from this time on. I cannot make this plea too strong.'—*Association Monthly*, Nov., 1913.

**Conference Attendance.**—"The total attendance at the eleven American Association conferences for 1913 was 4,130, divided as follows:—

|                                 |     |                                |     |
|---------------------------------|-----|--------------------------------|-----|
| Southern Conference ...         | 470 | Pacific Coast Conference ...   | 303 |
| School Girls' Conference ...    | 57  | Central City Conference ...    | 642 |
| Northwest Conference ...        | 140 | Western City Conference ...    | 181 |
| Eastern Student Conference ...  | 649 | Western Student Conference ... | 352 |
| East Central Student Conference | 464 | Central Student Conference ... | 643 |
| Eastern City Conference ...     | 229 |                                |     |

"There were 2,426 student delegates, 1,200 city delegates, 504 leaders, guests, etc.; 553 different schools and colleges were represented, 191 city Associations, 2 mill villages, and 7 counties. Among the students were 280 normal school students. There were also present 77 faculty members from various schools. The city delegates were divided among 58 occupations; 8 National Board members, 28 field committee members, and 87 local Board members were in attendance. Twenty-four guests from the World's Student Christian Federation were entertained.

"Sixty-four different denominations were represented, the following three leading in point of numbers:—

|                    |     |
|--------------------|-----|
| Methodist ...      | 996 |
| Presbyterian ...   | 977 |
| Congregational ... | 525 |

"One hundred and fifty-nine were registered as not being church members.

"So far as the returns are in, the enrolment in Bible study classes numbered 3,118; that for mission study, 3,193. One conference, however, has not sent its statistics for these classes. There were 261 Student Volunteers."—*Association Monthly*, October, 1913.

**Pensions for Mothers.**—"Thirteen American States have passed Widows' Pension Laws, mostly within the past twelve months, and many cities have passed similar by-laws.

"With the dearness of living in America it has been most expensively proved that institutional treatment gives only poor results for heavy charges. Boarding out in other families has been found to be not nearly so efficient in preserving the best qualities as keeping the children in their original home. Therefore the States are realising that home influence and mother care are worth encouraging, and, if need be, worth the paying for on the simple and satisfactory basis that it produces better citizens than any other method of child-rearing.

"The payments are called 'mothers' pensions,' but the term pension has been objected to as savouring somewhat of 'relief,' 'charity,' or 'doles.' The supporters of the movement claim that as the mother is doing work of the highest kind her reward for that work ought not to be tainted with any suggestion of dependency."—*Progress*, October, 1913.

**Industrial Clubs in America.**—"In many cities of America the young women who are employed in industrial establishments are organized under the Young Women's Christian Association, and are investing their leisure time in ways that are counting for themselves and for their community. The young women who work in a particular factory form one club, with a membership which



may surpass the one hundred mark, and they come together once a month for a business meeting. Each club has its own officers and committee chairmen who plan the religious, social, educational, membership, and beneficiary work for the group, and these girls conduct the club meeting. Usually the clubs assemble immediately after work, and the hour when the members have supper together at the Association building is one of the happiest of the evening.

"It is actually worth while to have a club of this sort. The members enjoy the social life which it brings, they profit by the health and thrift talks, that are given before them from month to month, and they delight in sewing for the hospitals, providing Christmas baskets for the poor, or planning ways of having a part in the support of the Association's foreign secretary. But the greatest enthusiasm is possible, and the most worth while things are accomplished when several such clubs unite in a federation. Then large pieces of work may be undertaken and projects planned for the benefit of the entire membership and of the community.

"A federation of clubs has as its advisory body an executive committee composed of two representatives from each club in the organization. This committee makes general plans which are presented to the clubs. Each club adapts the plans to suit its own needs and work.

"For instance, one federation maintains a room in a hospital for the use of its members. An entertainment given by the combined clubs secured a beginning for the fund, and every girl who uses the room pays something for it, the schedule of prices being arranged according to the wages a girl receives. A flower fund is also maintained by this federation, and every girl who is ill is reported to the Association secretary by the beneficiary chairman of her club, and she is called up and presented with flowers."—BETH M. FAY, "*Young Women of Canada*," November, 1913.

**CAIRO.**—The German National Committee of the Young Women's Christian Association has taken steps during the last 18 months towards the formation of a Foreign Department which shall appoint and maintain secretaries under the World's Young Women's Christian Association, together with those appointed by the Foreign Departments of the United States, Canada, Great Britain and Ireland, and Australasia. The first such secretary from Germany is Fräulein Hanna Burckhardt of Berlin, who has taken up work among the German-speaking young women in Cairo and is winning her way to many hearts.

**TURKEY.**—As the result of the World's Student Christian Federation Conference at Constantinople in 1911, a Promoting Committee was formed, with the view of developing the Young Men's Christian Association and Young Women's Christian Association in the Turkish Empire. The work of this Committee has been very encouraging but faced with many difficulties, and it is, therefore, a great cause for thanksgiving that both a National Travelling Secretary and a Secretary for Constantinople have been secured by the Young Women's Christian Association during the past weeks in **Miss Frances C. Gage**, some time a missionary in Turkey-in-Asia, and recently a worker in the Young Women's Christian Association in the United States, and **Miss Anna Welles**, for several years an active leader in the British-American Young Women's Christian Association in Paris.

Writing on October 16th, 1913, of the prospect for Young Women's Christian Association effort in the Turkish Empire, Mr. Chambers, of the Young Men's Christian Association at Constantinople says: "It is natural to question the advisability of opening any new work here just now. When one sees how seriously the Balkan War affected the prosperity of the victorious allies, one is tempted to feel that in Turkey it must be much worse. That is probably true in the regions where the war took place; as a whole, however, the Empire has seldom been more quiet, and so stable are the

resources of the country that only very little financial stringency has been felt by the population. As if to prove this point, the missionary schools and colleges are opening with more students than ever before, and fees are being paid with a promptness and apparent ease that surprises even the most experienced missionaries.

"Certain beginnings in Young Women's Christian Association work have already been made. There is an Association movement here with more than 15 Women Students' Associations and about an equal number of City Associations. The Student Associations, in particular, offer a very rich field! Five of them are in collegiate institutions, the highest for women in the Levant. The others are in those high schools or seminaries, which for many years will be the goal of the great bulk of the women who aspire to culture and which must be expected to furnish a majority of the Christian women leaders of the country. Our most urgent request for a summer conference has come from a high school Young Women's Christian Association. They want leadership and they need the help and inspiration of an united movement, ably directed."

**GERMANY.**—*Eine Freizeit für junge Mädchen gebildeter Stände in Brückenberg im Riesengebirge vom 6.-17. Januar und eine zweite in Tambach in Thüringen vom 2.-13. Februar.*

Der Wintersport lockt von Jahr zu Jahr mehr Menschen hinaus in die Herrlichkeit des Winterlebens. Im **Riesengebirge** wie in **Thüringen** werden *gebildete junge Mädchen* zu einem Zusammensein voll Winterfreude und körperlicher Erfrischung eingeladen. Die hellen Tagesstunden sollen sportlichen Vergnügungen unter fachmännischer Leitung, Spaziergängen und Ausflügen dienen; abends finden Vorträge und Besprechungen von allerlei Lebensfragen über das Thema: „Die Welt in uns, die Welt um uns, die Welt über uns“ statt, die den Teilnehmerinnen Fortbildung und Vertiefung vermitteln sollen. Daneben wird Gelegenheit zu musikalischen Abenden, zu gemütlichem Beisammensein und körperlicher Erholung geboten. Beide für diesen Zweck gemieteten Häuser — sowohl im Riesengebirge als auch in Thüringen — liegen auf Bergeshöhe im Schutz weitgestreckter Wälder. Ihre Lage bietet die beste Gelegenheit zu grösseren und kleineren Ausflügen zu den bekanntesten Schönheiten des Gebirges. Neben Rodeln und Skilaufen werden gemeinsame grössere Pferde- und Hörnerschlittenfahrten für die Teilnehmerinnen veranstaltet. Die Freizeit im vorigen Winter war überfüllt, es konnten nicht alle Anmeldungen angenommen werden. Wir bitten darum, doch möglichst frühzeitig, bis zum 20./12. für das Riesengebirge und bis zum 18./1. für Thüringen, sich anzumelden im Bureau des „Evangelischen Verbandes zur Pflege der weiblichen Jugend Deutschlands“, Berlin N. 4, Tieckstr. 17, der die Freizeiten veranstaltet. Das Bureau versendet unentgeltlich ausführliche Prospekte und ist gern zur Beantwortung von Fragen bereit.

Durch die Freizeit im vorigen Jahr in Tambach veranlasst, sind für dort schon eine grosse Anzahl von Gästen vernetzt. Wir bitten also im eigenen Interesse nach Möglichkeit die Freizeit in Brückenberg zu wählen. Der Pensionspreis beträgt täglich nur 3,50 M., Einschreibgebühr 4 M.

**SOUTH AFRICA.**—"The work at **Pretoria** has gone forward in a wonderful way this year, and we do feel so full of praise at the number and variety of women who are making use of the new building for one reason or another. The two tennis courts are a great joy, and are in use every afternoon after office and business hours. The drill class has been a very bright and happy one this year, and with the help of the Boy Scouts, to whom we lend the Hall on certain days in the week, we have managed to obtain a splendid gymnastic plant, which has done much to make the classes a success.

"The 'Cosmos Branch,' which is really a club for girls between the ages of thirteen and nineteen years, has already done well. Those who cannot go home between work and the club come up at 5.45 and have a

bread-and-butter tea before the drilling at 6.30. At 7 p.m. they all separate into their different classes, some to shorthand, others to needlework, blouse making, millinery or basket-making; at 8 p.m. the classes close with a short service, and the girls go home before it is late. There has been an average attendance of forty, and the members of the Club are all most keen about their classes, and are such nice lovable girls.

"A regular week-night Bible class has been started, at which we are taking a course of study, and I am thankful to say the attendance is better than it has ever been before. We very badly need a harmonium or another piano, so that we can make our morning prayers more attractive by having a hymn."—C. B. BARKER.

Writing of the Young Women's Christian Association Home at **Pietermaritzburg**, which was formally opened on June 24th, Miss Florence M. Black says:—

"We can accommodate about twenty altogether. Already we have had over fifty visitors, not including those who have come as permanent boarders. Maritzburg is the capital of Natal, and the shopping town for a very large outlying country district. It would seem strange to some at home to have to take a three hours' train journey to do their shopping or to visit the dentist, but such is the case of many who visit here, and take advantage of the new Home. Many, too, travelling long distances have to break their journey at Maritzburg and wait till the following day for a connection. To them also this Home proves a boon, especially in a country where one needs to know something of a hotel or boarding house before seeking accommodation there.

"As to our permanent boarders. I have been rather disappointed in finding not many business girls apply so far. I have begun to think, however, that maybe, this may be accounted for by the fact that salaries paid to the shop assistants here are for the most part so low that employment is, to a great extent, confined to the girls of the town who have their homes here. Nevertheless, like most of our Young Women's Homes, this one seems to be taking the colour of its surroundings! The seaside Home at Durban caters for holiday makers; at Pretoria, the capital of the Union, the Association is the home of Government employées, post office girls and the like. The commercial centre, Johannesburg, has a great many business girls and typists. Maritzburg is essentially an educational centre. Hence, already we find that a good many teachers and students are making the new Hostel their home."

**INDIA.**—Writing recently of the work of the **Bombay** Association, Miss Denison says: "The present building was dedicated in July, 1901, and was considered much too large for the needs of the city; to-day we are crowded in every department, and must before long seriously consider a large addition. Fortunately, we have room to enlarge the building, for there is no other site in Bombay that is as good as the one we have. The building is a large four-storey brick and cement structure, standing in its own compound, with tennis and badminton courts, and a bit left over for plants and shrubs.

"The two upper floors are given up to the Home for forty girls, with their dining and sitting-rooms, and the Home Secretary's rooms. These girls pay from ten to thirty rupees a month for room and board. I am sure that seems so very little to you; but most of these girls are receiving only from twenty to sixty rupees a month. Most of the girls are Eurasians, a few are Europeans, and there is at present one French and one German girl. Some of the girls are teachers, either in schools for European or native children, or of private pupils among the Parsee or Mohammedan ladies, others are shop assistants (clerks we should say at home), typists, telephone operators and telegraphists, and office assistants; most of the girls have long hours, which is particularly unfortunate in a climate which is so enervating.



If the Association did nothing else in Bombay but make a home for these girls it would be worth while, for what they would do without it I do not know. Many of the girls are struggling against circumstances that are very difficult.

"Long hours and small pay are difficulties on the one side, and on the side of the employer there is the difficulty of securing efficient workers, especially for office work. Realising this need, the Association started, some years ago, a Commercial School, for which we receive a Government grant-in-aid of Rs. 1,500 a year. The greatest difficulty seems to be to persuade the girls to remain in the school until they are really proficient. Besides the Commercial School, which is in session every day from 8 p.m. till 1 o'clock, we are trying to meet the needs of members for educational work by classes along various lines. During the monsoon term we have had classes in Hindustani, dressmaking, Shakespeare, and physical training. I have had the physical training class, and a more interesting or more mixed class I defy anyone to find; I wish you could all see it. There were four European ladies, one of them a drill mistress, as they call a physical director here, two little Eurasian girls from the Girls' Friendly Society Home, seven Mohammedan girls and ladies, and some business girls. I think it is a proof of the 'mixing' power of the Association that the class has turned out so well. They have done so much better work than I thought possible, and they are all most enthusiastic. To one of the ladies it is the 'grand spree' of her life. One of our girls teaches her English, and says she talks of almost nothing else. Now these ladies want us to have a class for them in plain English cookery.

"One of the things that has given most pleasure to the girls during the rains has been roller skating. There was a picture in some of the Association literature which Miss Clute sent me of some of the girls on roller skates in the gymnasium. The picture was entitled, "Which shall we save—the girls or the floor?" and it gave us an inspiration to try it here. The girls were delighted when we proposed it, and now three nights a week the Hall is the scene of much gaiety.

"Two nights a week the girls who do not care for skating play badminton in the Hall, and on Wednesdays it is used for the weekly Home Service which is led by ministers, missionaries, and other people in the city. All the girls in the Home are required to attend this service, which is made as attractive as possible, and lasts only half an hour."

**JAPAN.**—"During last winter investigations were made in **Yokohama**, as a result of which rooms have been opened in one of the business buildings for girls who are working in offices and other places of business. There are many well-educated Japanese girls working there with the foreign firms of this seaport. There is no decent place for them to go for their lunches and no general rest-rooms, of course, so the Association Club rooms will fill a great want. Miss Ninomiya, Smith College, is the secretary, and she is in the room from eleven o'clock until after four. The rooms are used mostly at the noon hour, but classes are to be begun soon, and these will be held after office hours. There are three nice large rooms, a most inviting sitting-room, a lunch-room, and the third is to be used as a game-room. A corner of this is partitioned off as a kitchen, used now only for heating water for tea, which is the only thing the Association serves. Non-members pay three sen for tea. The first day the rooms were open a girl came to Miss Ninomiya with personal difficulties. She seemed to know that the secretary was there purposely to help her."—RUTH RAGAN.

**Japan's Women Workers.**—"In no other country in the world does so large a percentage of women participate in wage-earning as in Japan. In the United States the proportion is eighty-six men to fourteen women who are wage earners, seventy-five men to twenty-five women in Great Britain, eighty

men to twenty women in Germany, while in Japan there are nearly twice as many women as men on the pay rolls of the Government. All large employers assert that women are the industrial backbone of the country. The cheap labour of women and children is the secret of the competitive power of the Japanese in textile and other light handicraft industries."—*"East and West," Toronto, October 4th, 1913.*

**The Summer Conference of the Y.W.C.A. of Japan** was held from July 23rd to July 26th, 1913, and Miss Ragan sends the following interesting notes upon it: "In the colleges and larger cities of America one of the greatest ambitions of Association girls is to be chosen to represent their particular Association at the Summer Conference of the Young Women's Christian Association, but the Summer Conference means even more to a Japanese girl. She has few other opportunities of meeting with girls outside of her own school and of attending many gatherings of such a nature, as have American girls. First of all, the Conference is a real holiday by the sea-shore at very little cost. The girls live in the fresh air day and night, for even at night the rooms are left quite open to the outdoors. Excursions are made to several places of historical interest; some afternoons are given over to games, and sea-bathing is always a great delight. Then the Conference is a revelation of Christian fellowship. If a girl is from a mission school she finds that many girls from other mission schools are leading the same life and having the same experiences and problems; if from a Government or private school, she finds that many more girls than she thought of her own age and schooling are trying to lead the Christian life, and that it is not such a peculiar or lonely matter to be a Christian.

"For two years the Conference has been held at Otsu, near the naval station of Yokosuka. Because the hotel was so crowded last year, the proprietor put up an extra building for us, which the girls named the 'Camp.' Even with this extra building the Buddhist temple was used again for the living quarters of thirteen girls. Several mornings some of them had their quiet hour in its main room, and on Sunday a prayer meeting was held there.

"Each morning six Bible classes were held, one of these being especially for non-Christians and beginners. After that, the main address of the day was given by such men as the Rev. Jude Imai, Mr. Yoshiasu, of the Red Cross Society; Colonel Yamamure, of the Salvation Army, and Rev. Oomura. The afternoons were spent in recreation and rest, although once a special inquirers' meeting was held. In the evening the work of the Association was discussed or other forms of Christian work in Japan were described, among these latter being rescue work for women by Mrs. Sashida. Each day either a sunrise or sunset prayer meeting was held outdoors, led by some of the girls themselves. The whole Conference was managed and led entirely by the Japanese members of the National Committee. As I could not understand the addresses and discussions, I was especially interested in watching the girls and the effect of the meetings upon them. It was an inspiration to me to see them and hear their changing comments as the inspiration of the meetings deepened.

"About 200 girls were in attendance at the Conference, of whom 34 were non-Christian. Fifteen mission schools and ten Government and private schools were represented. Of the 28 non-Christian girls present at the Conference of 1912 over twenty have become Christians during the past year. Several of these are from Government schools. As more of these schools were represented this year the influence of the Conference ought to be even more far-reaching."

Miss Mary C. Baker also writes her impressions: "The hotel, which faces the sea, was a rambling affair, after the fashion of Japanese hotels, with every room opening on a verandah, all softly matted and with at least two walls of

paper sliding screens. We left our shoes in the entrance, such an array of sandals—how do they ever know them apart? and after registering, hurried to the dining-room on the second floor, a huge matted room, open on all four sides and surrounded by a wooden corridor—on three sides we could see pine covered mountains and the tiled roofs of the hotel, and to the front the sea, dotted with boats and beautiful in the sunset. When we entered the girls were lined up in double rows on the floor, each with a square tray in front of her on which were the several dishes of the meal. A maid sat at the end of each row with a small covered wooden tub of rice at her side ready to replenish the rice bowls. The Japanese can speak with authority on simple living. The meal was soon over, and the room, quickly cleared, was ready as play room or auditorium as the occasion demanded.

"There was an overflow of girls from the hotel. Some lodged in a Buddhist temple, and others in a newly and roughly constructed building which the girls called the "Camp." The latter had on either side of a passage large matted rooms, separated by bamboo screens, and with curtains hung in front which we pulled aside at night, and the whole length could be opened towards the sea. There was a common wash room out of doors protected by screens, so you see it was rather like camping. I found that I was to chaperone forty girls in this building, and had five room mates. There were the customary rules of 'lights out and quiet,' and the same difficulty in observing them, for many of the girls had not seen each other for as many as ten days, but we were finally all stretched out under our mosquito nets on mats on the soft floor. But one thing quite unlike conferences at home—by four o'clock the next morning there was commotion and half of the girls seemed to be heading for the shore. At any rate there was no more peace. Imagine having to tell girls not to get up too early in the morning.

"About one-sixth of the girls were not Christians. Delegates came largely from mission schools, but more and more from Government and private schools. They seemed much in earnest and attended the meetings with astonishing regularity, and even the additional meetings, led by students on certain days at sunset and sunrise. Everything was Japanese, and I could understand nothing but a phrase here and there, but as I sat on the sea-shore in the midst of those girls with bowed heads we came near having a common language.

**Miss Kawai in Formosa.**—During the month of November, Miss Kawai, the National Secretary of the Y.W.C.A. in Japan, was appointed by the Synod of the Nihon Kirisuto Kyokwai (Church of Christ in Japan) to undertake a protracted series of evangelistic meetings for women and girls in Formosa. This tour is part of the outcome of Dr. John R. Mott's Conference in Japan in April, 1913.

At that time a Japan Continuation Committee was formed, which resolved upon a three years' National Evangelistic Campaign as its first enterprise. Dr. Mott guaranteed one half of the sum of 50,000 yen estimated as necessary for the campaign, on condition that the other half be raised in Japan, and the Continuation Committee undertook the responsibility of raising the remaining 25,000 yen.—"*The Japan Evangelist*," Nov., 1913.

**The Building Campaign at Auckland, New Zealand,** in September was crowned with success. "The sum of £15,000 was secured in a fortnight. This wonderful result will hearten every Association, and strengthen our faith in the appeal of our movement to the general public. This is the first time in Australasia that a Young Women's Christian Association has received all that was asked for in a campaign. We shall take it as the herald of a better day of fuller recognition on the part of the public.

"We have not yet received full particulars of the progress of events



during the days of collecting, but the literature we received in advance showed most complete preparations.

"We understand that on the last day the amount received fell short £1,500 of the £15,000 required, and this the Citizens' Committee made itself responsible for."—*"Young Women's Evangel," Adelaide, October, 1913.*

**The Appeal for Y.W.C.A. Work in Szechuen.**—"Last Monday," writes Mrs. Service, of Szechuen, "there was a meeting here at our home of ladies interested in the Young Women's Christian Association. A representative crowd was in attendance, and it was unanimously voted to ask the National Committee of the Young Women's Christian Association in China to send us a secretary for this city. I received many notes that day from ladies unable to come to the meeting, and all were in favour of the Movement, so we feel it has the approbation of the ladies as a whole.

"Last night I was requested to bring the matter before the Mission body at our usual prayer meeting. We asked for a vote there, and the plan of the ladies was most heartily endorsed and seconded. We were 'to *urgently request* the National Committee of the Young Women's Christian Association to send us a secretary for the needy field, which represents such attractive inducements for the building up of a large and effective Christian work through the means of its organization.'

"Girls and women are anxious to study English, hygiene, geography, arithmetic, the Bible, etc., and cannot be taken into the mission schools because of their age or the curriculum. Many only want a few subjects, and the schools cannot take them as special students. There is certainly a great and attractive opening here, and we do pray that the Committee may be able to accede to our request. I need not remind you that this is *the time* to enter this city. Doors are open all around us. . . .

"Christian influences have such a chance here now as never before, and we do wish the Young Women's Christian Association might take advantage of the great opportunity."

"The **Tokyo** Association has been looking for land for a third dormitory. Vassar College has given the money for the building and another friend had given money for the land. But the plan has grown because of the great need for a social centre in the student district, so that now a central building and dormitory combined are to be put up.

"The Tokyo Association is growing much larger in membership and work. About two hundred and fifty girls are in twenty-five Bible classes every week, and these girls come from forty different schools. The seventy girls in the two dormitories represent thirty-five schools. This year work for nurses has been begun. Two Bible classes meet at the Association, and the meetings are held in two or three hospitals. A girl who had been ill in a hospital for several months came and begged the Association to begin this work, and she is one of the Bible class teachers. Once a month the Association has a meeting in a cotton thread factory, which about three hundred girls attend. Most of these girls are country girls, some as young as ten years, and they know absolutely nothing of Christianity. They live in dormitories on the grounds of the factory, and have four holidays during the month. On the first of these they may not leave the grounds because they have just received their wages, and that is the day the Association meeting is held. At first the girls would not join in the singing, but now they like to sing with the others.

"Two new Associations have been affiliated with the National Committee this last year, one of them Kobe College Association. We have had several requests for information and constitutions, and we may perhaps have two or three more new Associations before very long."—RUTH RAGAN.

**CHINA.**—Recently a most interesting series of letters has reached the World's Young Women's Christian Association Office from Association friends in China, and we are glad to reprint a few extracts :—

"One is struck," writes Miss Mayhew, "with the contrasts of life in Shanghai. One day we went out to St. John's University and took lunch with the President and Mrs. Petts. Something about the grounds reminded me of Wellesley, such broad sweeps of lawn, with great wonderful trees and beautiful shrubs. The next day took me to South Gate and the Presbyterian Compound. To get there one goes through the most sordid district imaginable. There I swung clubs for a class of countrywomen, who were in for several weeks studying the Bible under Miss Silver, about fifty of them.

"Another day I spoke at the school (American) which was started this year for American and foreign children. And then a visit to the Door of Hope revealed another side of life. This is rescue work for Chinese girls sold into slavery. This work shows what one frail woman can do. She applied to the Missionary Board, but they refused to take her on account of her health, but she decided to come any way and started this work which has grown so in just a few years. All of the first year girls are separated from the others, and after the first year of training they are set at industrial work. They now have fifty girls earning their own living at this work. One of the things they do is to dress dolls in all of the costumes worn by the Chinese, and then they do beautiful embroidery. They are now in very cramped quarters, but will move into a new building in the fall. I have not told you of anything of this side of life, but it is ever present and very appalling."

**A May Day Celebration in Shanghai.**—"During April," Miss Mayhew continues, "I began preparations for a May Day celebration; with most of the schools I had three practices, so the exercises had to be very simple. We had set the first of May for the day, and everyone watched as anxiously as we always did at home and hoped that the weather man would be kind to us. Monday, the 28th, we had set for the final practice, when we would all be together, and how it did rain! In such a case, as at home, we had to turn to the men for help, and it was arranged that we meet in the Young Men's Christian Association gymnasium. And Tuesday it rained, oh, how it rained! and Wednesday it rained. Thursday, the day, it did not rain, but the ground was soaking wet, and so we just had to postpone it. Friday dawned clear and beautiful. We had been given the use of the Eliza Yates Memorial Compound for our celebration, and as early as three o'clock the guests began to arrive; the may-pole had red and white streamers and on top floated the Chinese flag. There were ninety women and girls taking part in the drills and marches. Next came the advanced class in club swinging, and after them the girls from the non-Christian schools in a free hand drill. Later there was a dumb-bell drill by the advanced class, and then came the weaving of the may-pole. The women—sixteen of them—braided the streamers and the students made two circles round them; the braiding was done without a mistake. There were 1,300 women and children present, so the work was presented to a large number, and I hope this will mean much for next season's work. After the programme was over, and I was saying good-bye to the girls, I found myself surrounded by the ladies' class, and before I had at all taken in what was happening, I heard one of them making a speech to me and another put a small box into my hand, in which was a lovely jade locket set in gold and with the characters 'long life' and 'happiness' on it. Can you imagine how I shall always prize it? And yesterday came another gift, from the non-Christian school girls—a pin with the character 'peace' on a heart, wishing me peace in the heart."

